विवेकचूडामणि

VIVEKA-CŪḌĀMAṆI

of

Śrī Śaṅkarācārya

Translated by
Svāmī Turīyānanda

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Sanskrit Text with Transliteration, Translation and Index

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Editor

Pravrājika Brahmaprāṇa

Sri Ramakrishna Math
Mylapore, Madras 600 004

Published by :
© The President,
Sri Ramakrishna Math,
Mylapore, Madras 600 004.

First Impression
I-3M 3C-3-92
ISBN 81-7120-405-8

Printed in India at
Sri Ramakrishna Math Printing Press,
Mylapore, Madras 600 004.

PUBLISHER'S NOTE

Sri Shankaracharya established the profound validity of the holistic perspective of Advaita by his brilliant commentaries on the Prasthana Traya — the Upanishads, the Brahma Sutras and the Gita. But since these are scholarly and technical and a little hard for the ordinary aspirant to digest, he gave us, in his infinite compassion, a series of Prakarana Granthas or treatises, wherein the Truth is presented in a very lucid form without, however, any dilution. In this genre the pride of place goes to *Vivekachudamani,* the Crest Jewel of Discrimination. In 580 mellifluous verses that are a joy to chant, the Acharya narrates a sustained dialogue between a Guru and a Sishya on the human predicament, the nature of Ultimate Reality and the means of attaining freedom from the trammels of Samsara. To study the Chudamani is indeed to feel wafted to realms of marvellous peace and certainty.

There are a few good English translations of this classic available, but the uniqueness of the volume we are presenting to our readers is that it echoes the personal experiences of that *rara avis,* a Jivanmukta. Swami Turiyananda, a direct monastic disciple of Sri Ramakrishna, was noted as much for his simplicity and austerity as for

his deep scholarship and intuitive wisdom. A supremely practical Vedantin, he lived what he taught. He spoke not as a scribe but as one with authority. We are indebted to Pravrajika Brahmaprana of the Sarada Convent, Santa Barbara for making the class notes of the great Swami's talks available to the larger reading public in the East and the West. She is to be particularly thanked for editing what happens to be the only English translation of a Vedantic text by a direct disciple of that Prophet of Harmony, Sri Ramakrishna.

Sri Ramakrishna Math PUBLISHER
Mylapore, Madras 600 004

September 1991

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EDITOR'S PREFACE

Ida Ansell (Ujjvala), a pioneer American devotee who met Swami Vivekananda in the West and later became the disciple of Swami Turiyananda, was a witness to the early Ramakrishna-Vedanta movement in America. In fact, she took down in shorthand thirteen of Swami Vivekananda's lectures (which were later published in the *Complete Works of Swami Vivekananda*) and was asked by Swami Turiyananda to keep notes of his classes, which she did. Who would have thought that nearly a century later those notes, carefully transcribed in her own handwriting, would make available to us one of the very few translations of a scripture by a direct disciple of Sri Ramakrishna?

Swami Turiyananda's translation of the *Vivekacūḍāmaṇi* is freestyle, but follows in paragraph-form Shankara's verse-by-verse format. It appears that, at times, Swami Turiyananda would splice several verses together into one "gist" verse, whereas at other times he would skip a verse altogether. But, by and large, Ida Ansell's notes show us that Swami Turiyananda presented and translated most of Shankara's verses.

As it is a well-known fact that the Swami chanted regularly before his American ashrama students, and in order to make available Swami Turiyananda's

translation to a wider audience, it seemed fitting to preface each English verse with its corresponding, numbered, transliterated Sanskrit verse. This format will enable students of the *Vivekacūḍāmaṇi* to locate particular verses more easily and to follow Swami Turiyananda's translation, if need be, along with the more literal and extensive translations of Swamis Madhavananda and Prabhavananda and others.

For the convenience of the reader, Swami Prabhavananda's translation of the verses that Swami Turiyananda had omitted has been inserted and every instance is preceded by an asteric (*) mark.

In order to preserve Swami Turiyananda's original meaning of the text, only such changes have been made in punctuation, spelling, syntax, and word choice as are in accord with contemporary modern English usage. It is clear in reading Swami Turiyananda's presentation, that his translation borders on a commentary. Throughout this translation - commentary, there are instances where the Swami's particular word choice demonstrates his capacity to reveal an original interpretation and unique angle to Shankara's scriptural classic. The questions that Swami Turiyananda himself raised in his class, and were subsequently noted down by Ujjvala, have been culled out and utilized as topic headings in the *Vivekacūḍāmaṇi* in italics.

This edition of the *Vivekacūḍāmaṇi* gives a glimpse into how Swami Turiyananda transmitted the spiritual tradition of India to the American devotees at Shanti Ashrama at the turn of the century. Shanti Ashrama continues to be a unique place of pilgrimage

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where devotees gather to meditate and to remember Swami Turiyananda and his contribution to Vedanta in America.

Sarada Convent
Santa Barbara, California
April 10, 1987.

Pravrajika Brahmaprana

KEY TO TRANSLITERATION AND PRONUNCIATION

		Sounds like			*Sounds like*
अ	a	o in son	ठ	ṭh	th in an*t*-*h*ill
आ	ā	a in m*a*ster	ड	ḍ	d in *d*en
इ	i	i in *i*f	ढ	ḍh	dh in go*dh*ood
ई	ī	ee in feel	ण	ṇ	n in u*n*der
उ	u	u in f*u*ll	त	t	French t
ऊ	ū	oo in b*oo*t	थ	th	th in *th*umb
ऋ	ṛ	somewhat	द	d	th in *th*en
		between r in ri	ध	dh	thh in wi*th*-*h*old
ए	e	ay in M*ay*	न	n	n in *n*ot
ऐ	ai	y in m*y*	प	p	p in *p*en
ओ	o	*oh*	फ	ph	ph in loo*p*-*h*ole
औ	au	ow in n*ow*	ब	b	b in *b*ag
क	k	k in *k*een	भ	bh	bh in a*bh*or
ख	kh	ckh in blo*ckh*ead	म	m	m in *m*other
ग	g	g (hard) in *g*o	य	y	y in *y*ard
घ	gh	o in *gh*ee	र	r	r in *r*un
ङ	ṅ	ng in si*ng*er	ल	l	l in *l*uck
च	c	ch in *ch*ain	व	v	v in a*v*ert
छ	ch	chh in cat*ch* *h*im	श	ś	sh
ज	j	j in *j*udge	ष	ṣ	sh in *sh*ow
झ	jh	dgeh in he*dgeh*og	स	s	s in *s*un
ञ	ñ	n (somewhat)	ह	h	h in *h*ot
		as in Fre*n*ch	ं	ṁ	m in su*m*
ट	ṭ	t in *t*en	:	h	half h

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विवेकचूडामणि

VIVEKACŪḌĀMAṆI

The Crest-jewel of Discrimination

Invocation

सर्ववेदान्तसिद्धान्तगोचरं तमगोचरम् ।
गोविन्दं परमानन्दं सद्गुरुं प्रणतोऽस्म्यहम् ॥ 1

Sarva-vedānta-siddhānta-gocaraṁ tam agocaram;
govindaṁ param'ānandaṁ sad-guruṁ praṇato' asmy aham.

*I prostrate myself before Govinda, the perfect teacher, who is absorbed always in the highest state of bliss. His true nature cannot be known by the senses or the mind. It is revealed only through knowledge of the scriptures.

Greatness of Abiding in Brahman

जन्तूनां नरजन्म दुर्लभमतः पुंस्त्वं ततो विप्रता
तस्माद्वैदिकधर्ममार्गपरता विद्वत्त्वमस्मात्परम् ।
आत्मानात्मविवेचनं स्वनुभवो ब्रह्मात्मना संस्थिति-
र्मुक्तिर्नो शतजन्मकोटिसुकृतैः पुण्यैर्विना लभ्यते ॥ 2

Jantūnāṁ nara-janma durlabham ataḥ puṁstvaṁ tato vipratā
tasmād vaidika-dharma-mārga-paratā vidvattvam asmāt param;
ātm'ānātma-vivecanaṁ svanubhavo brahm'ātmanā saṁsthitiḥ
muktiḥ no śata-janma-koṭi-sukṛtaiḥ puṇyair vinā labhyate.

*It is hard for any living creature to achieve birth in a human form. Strength of body and will are even harder to obtain; purity is even harder still; harder even than these is the desire to live a spiritual life; and an understanding of the scriptures is hardest of all. As for discrimination between the Ātman and the non-Ātman, for direct perception of the Ātman itself, for continuous union with Brahman, and final liberation — these cannot be obtained except through the merits of a hundred billion well-lived lives.

दुर्लभं त्रयमेवैतद्देवानुग्रहहेतुकम् ।
मनुष्यत्वं मुमुक्षुत्वं महापुरुषसंश्रयः ॥ 3

Durlabhaṁ trayam ev'aitat daiv'ānugraha-hetukam;
manuṣyatvaṁ mumukṣutvaṁ mahā-puruṣa-saṁśrayaḥ.

*Only through God's grace may we obtain those three rarest advantages — human birth, the longing for liberation, and discipleship to an illumined teacher.

लब्ध्वा कथंचिन्नरजन्म दुर्लभं
तत्रापि पुंस्त्वं श्रुतिपारदर्शनम् ।
यस्त्वात्ममुक्तौ न यतेत मूढधीः
स ह्यात्महा स्वं विनिहन्त्यसद्ग्रहात् ॥ 4

Labdhvā kathaṁcit nara-janma durlabhaṁ
tatr'āpi puṁstvaṁ śruti-pāra-darśanam;
yastvātma-muktau na yateta mūḍhadhīḥ
sa hyātmahā svaṁ vinihanty asad-grahāt.

*Nevertheless, there are those who somehow manage to obtain this rare human birth, together with bodily and mental strength, and an understanding of the scriptures — and yet are so deluded that they do not struggle for liberation. Such men are suicides. They clutch at the unreal and destroy themselves.

इतः कोन्वस्ति मूढात्मा यस्तु स्वार्थे प्रमाद्यति ।
दुर्लभं मानुषं देहं प्राप्य तत्रापि पौरुषम् ॥ 5

Itaḥ ko'nvasti mūḍhātmā yas tu svārthe pramādyati;
durlabhaṁ mānuṣaṁ dehaṁ prāpya tatr'āpi pauruṣam.

*For, what greater fool can there be than the man who has obtained this rare human birth together with bodily and mental strength and yet fails, through delusion, to realize his own highest good?

पठन्तु शास्त्राणि यजन्तु देवान्
कुर्वन्तु कर्माणि भजन्तु देवताः ।

आत्मैक्यबोधेन विनापि मुक्ति-
र्न सिध्यति ब्रह्मशतान्तरेऽपि ॥ 6

Paṭhantu śāstrāṇi yajantu devān
kurvantu karmāṇi bhajantu devatāḥ;
ātm'aikya-bodhena vin'āpi muktiḥ
na siddhyati brahma-śatāntare'api.

*Men may recite the scriptures and sacrifice to the holy spirits, they may perform rituals and worship deities — but, until a man wakes to knowledge of his identity with the Ātman, liberation can never be obtained; no, not even at the end of many hundreds of Brahmā's years.

अमृतत्वस्य नाशास्ति वित्तेनेत्येव हि श्रुतिः ।
ब्रवीति कर्मणो मुक्तेरहेतुत्वं स्फुटं यतः ॥ 7

amṛtatvasya n'āśāsti vitten'etyeva hi śrutiḥ
bravīti karmaṇo mukteḥ ahetutvaṁ sphuṭaṁ yataḥ

*The scriptures declare that immortality cannot be gained through work or progeny or riches, but by renunciation alone. Hence it is clear that work cannot bring us liberation.

Means of Knowledge

अतो विमुक्त्यै प्रयतेत विद्वान्
संन्यस्तबाह्यार्थसुखस्पृहस्सन् ।
सन्तं महान्तं समुपेत्य देशिकं
तेनोपदिष्टार्थसमाहितात्मा ॥ 8

Ato vimuktyai prayateta vidvān
saṁnyasta-bāhy'ārtha-sukhaspṛhaḥ san;
santaṁ mahāntaṁ ṣamupetya deśikaṁ
ten'opadiṣṭārtha-samāhit'ātmā.

*Therefore, let the wise man give up craving for pleasure in external things, and struggle hard for liberation. Let him seek out a noble and high-souled teacher, and become absorbed wholeheartedly in the truth which is taught by him.

उद्धरेदात्मनात्मानं मग्नं संसारवारिधौ
योगारूढत्वमासाद्य सम्यग्दर्शननिष्ठया ॥ 9

Uddhared ātman'ātmānaṁ magnaṁ
saṁsāra-vāridhau;
yog'ārūḍhatvam āsādya samyag-darśana niṣṭhayā.

*Through devotion to right discrimination he will climb to the height of union with Brahman. By the power of the Ātman, let him rescue his own soul which lies drowned in the vast waters of worldliness.

संन्यस्य सर्वकर्माणि भवबन्धविमुक्तये ।
यत्यतां पण्डितैर्धीरैरात्माभ्यास उपस्थितैः ॥ 10

Saṁnyasya sarva-karmāṇi bhava-bandha-vimuktaye;
yatyatāṁ paṇḍitair dhīraiḥ ātm'ābhyāsa upasthitaiḥ.

*Let the wise, who have grown tranquil and who practise contemplation of the Ātman, give up all worldly activities and struggle to cut the bonds of worldliness.

चित्तस्य शुद्धये कर्म न तु वस्तूपलब्धये ।
वस्तुसिद्धिर्विचारेण न किंचित्कर्मकोटिभिः ॥ 11

Cittasya śuddhaye karma na tu vast'ūpalabdhaye;
vastusiddhir vicāreṇa na kiṁcit karma-koṭibhiḥ.

* Right action helps to purify the heart, but it does not give us direct perception of the Reality. The Reality is attained through discrimination, but not in the smallest degree even by ten million acts.

सम्यग्विचारतः सिद्धा रज्जु-तत्त्वा-वधारणा ।
भ्रान्तोदितमहासर्पभयदुःखविनाशिनी ॥ 12

Samyag vicārataḥ siddhā rajju-tattv'āvadhāraṇā;
bhrānt'odita-mahāsarpa-bhaya-duḥkha-vināśinī.

* Correct discernment shows us the true nature of a rope, and removes the painful fear caused by our deluded belief that it is a large snake.

अर्थस्य निश्चयो दृष्टो विचारेण हितोक्तितः ।
न स्नानेन न दानेन प्राणायामशतेन वा ॥ 13

Arthasya niścayo dṛṣṭo vicāreṇa hitoktitaḥ;
na snānena na dānena prāṇāyāma-śatena vā.

* Sure knowledge of the Reality is gained only through meditation upon the right teaching, and not by sacred ablutions, or almsgiving, or by the practice of hundreds of breathing exercises.

Who is competent?

अधिकारिणमाशास्ते फलसिद्धिर्विशेषतः ।
उपाया देशकालाद्याः सन्त्यस्मिन् सहकारिणः ॥ 14

Adhikāriṇam āśāste phala-siddhir-viśeṣataḥ;
upāyā deśa-kālādyāḥ santy asmin saha-kāriṇaḥ.

* Success in attaining the goal depends chiefly upon the qualifications of the seeker. Suitable time, place, and other such circumstances are aids to its attainment.

अतो विचारः कर्तव्यो जिज्ञासोरात्मवस्तुनः ।
समासाद्य दयासिन्धुं गुरुं ब्रह्मविदुत्तमम् ॥ 15

Ato vicāraḥ kartavyaḥ jijñāsor ātma-vastunaḥ;
samāsādya dayāsindhuṁ guruṁ brahma-vid-uttamam.

* Therefore, let him who would know the Ātman, which is the Reality, practise discrimination. But first he must approach a teacher who is a perfect knower of Brahman, and whose compassion is as vast as the ocean itself.

मेधावी पुरुषो विद्वानूहापोहविचक्षणः ।
अधिकार्यात्मविद्यायामुक्तलक्षणलक्षितः ॥ 16

Medhāvī puruṣo vidvān ūh'āpoha-vicakṣaṇaḥ;
adhikāry ātma-vidyāyām ukta-lakṣaṇa-lakṣitaḥ.

* A man should be intelligent and learned, with great powers of comprehension, and able to overcome doubts by the exercise of his reason.

One who has these qualifications is fit for the knowledge of the Ātman.

विवेकिनो विरक्तस्य शमादिगुणशालिनः ।
मुमुक्षोरेव हि ब्रह्मजिज्ञासायोग्यता मता ॥ 17

Vivekino viraktasya śamādi-guṇa-śālinaḥ;
mumukṣor eva hi brahma-jijñāsā-yogyatā matā.

*He alone is qualified to seek Brahman who has discrimination, whose mind is turned away from all enjoyments, who possesses tranquillity and the kindred virtues, and who feels a longing for liberation.

The Four-fold Sadhana

साधनान्यत्र चत्वारि कथितानि मनीषिभिः ।
येषु सत्स्वेव सन्निष्ठा यदभावे न सिध्यति ॥ 18

Sādhanāny atra catvāri kathitāni manīṣibhiḥ;
yeṣu satsv eva san niṣṭhā yad abhāve na siddhyati.

*In this connection, the sages have spoken of four qualifications for attainment. When these are present, devotion to the Reality will become complete. When they are absent, it will fail.

आदौ नित्यानित्यवस्तुविवेकः परिगण्यते ।
इहामुत्रफलभोगविरागस्तदनन्तरम् ।
शमादिषट्कसम्पत्तिर्मुमुक्षुत्वमिति स्फुटम् ॥ 19

Ādau nity'ānitya-vastu-vivekaḥ parigaṇyate;
ih'āmutra phala-bhoga-virāgas tad-anantaram;
śamādi-ṣaṭka-sampattiḥ mumukṣutvam iti sphuṭam.

* First is mentioned discrimination between the eternal and the non-eternal. Next comes renunciation of the enjoyment of the fruits of action, here and hereafter. Then come the six treasures of virtue, beginning with tranquillity. And last, certainly, is the longing for liberation.

ब्रह्म सत्यं जगन्मिथ्येत्येवंरूपो विनिश्चयः ।
सोऽयं नित्यानित्यवस्तुविवेकः समुदाहृतः ॥ 20

Brahma satyaṁ jagan-mithy'ety evaṁrūpo viniścayaḥ;
so'ayaṁ nity'ānitya vastu-vivekaḥ samudāhṛtaḥ.

* Brahman is real; the universe is unreal. A firm conviction that this is so, is called discrimination between the eternal and the non-eternal.

तद्वैराग्यं जिहासा या दर्शनश्रवणादिभिः ।
देहादिब्रह्मपर्यन्ते ह्यनित्ये भोगवस्तुनि ॥ 21

Tad vairāgyaṁ jihāsā yā darśana-śravaṇādibhiḥ;
dehādi-brahma-paryante hy anitye bhoga-vastuni.

* Renunciation is the giving up of all the pleasures of the eyes, the ears, and the other senses, the giving up of all objects of transitory enjoyment, the giving up of the desire for a physical body as well as for the highest kind of spirit-body of a god.

विरज्य विषयव्राताद्दोषदृष्ट्या मुहुर्मुहुः ।
स्वलक्ष्ये नियतावस्था मनसः शम उच्यते ॥ 22

Virajya viṣaya-vrātāt doṣa-dṛṣṭyā muhur muhuḥ;
svalakṣye niyat'āvasthā manasaḥ śama ucyate.

*To detach the mind from all objective things by continually seeing their imperfection, and to direct it steadfastly toward Brahman, its goal— this is called tranquillity.

विषयेभ्यः परावर्त्य स्थापनं स्वस्वगोलके ।
उभयेषामिन्द्रियाणां स दमः परिकीर्तितः ॥ 23a

Viṣayebhyaḥ parāvartya sthāpanaṁ sva sva golake;
ubhayeṣām indriyāṇāṁ sa damaḥ parikīrtitaḥ.

*To detach both kinds of sense organs — those of perception and those of action — from objective things, and to withdraw them to rest in their respective centres — this is called self-control.

बाह्यानालम्बनं वृत्तेरेषोपरतिरुत्तमा ॥ 23b

Bāhy'ānālambanaṁ vṛtter eṣ'oparatir uttamā.

*True mental poise consists in not letting the mind react to external stimuli.

सहनं सर्वदुःखानामप्रतीकारपूर्वकम् ।
चिन्ताविलापरहितं सा तितिक्षा निगद्यते ॥ 24

Sahanaṁ sarva duḥkhānām apratīkāra pūrvakam;
cintā-vilāpa-rahitaṁ sā titikṣā nigadyate.

*To endure all kinds of afflictions without any reaction, complaint or lament — this is called forbearance.

शास्त्रस्य गुरुवाक्यस्य सत्यबुद्ध्यवधारणम् ।
सा श्रद्धा कथिता सद्भिर्यया वस्तूपलभ्यते ॥ 25

Śāstrasya guruvākyasya satya-buddhy'avadhāraṇam;
sā śraddhā kathitā sadbhiḥ yayā vast'ūpalabhyate.

* A firm conviction, based upon the intellectual understanding that the teachings of the scriptures and of one's Master are true — this is called by the sages the faith which leads to the realization of the Reality.

सर्वदा स्थापनं बुद्धेः शुद्धे ब्रह्मणि सर्वदा ।
तत्समाधानमित्युक्तं न तु चित्तस्य लालनम् ॥ 26

Sarvadā sthāpanaṁ buddheḥ śuddhe brahmaṇi sarvadā;
tat samādhānam ity uktaṁ na tu cittasya lālanam.

* To concentrate the intellect always upon the pure Brahman and to keep it fixed there always — this is called self-surrender. This does not mean soothing the mind, like a baby, with idle thoughts.

अहंकारादिदेहान्तान् बन्धानज्ञानकल्पितान् ।
स्वस्वरूपावबोधेन मोक्तुमिच्छा मुमुक्षुता ॥ 27

Ahaṅkār'ādi-dehāntān bandhān ajñāna-kalpitān;
sva-svarūp'āvabodhena moktum icchā mumukṣutā.

* Longing for liberation is the will to be free from the fetters of ignorance — beginning with the ego-sense and so on, down to the physical

body itself — through the realization of one's true nature.

मन्दमध्यमरूपापि वैराग्येण शमादिना ।
प्रसादेन गुरोः सेयं प्रवृद्धा सूयते फलम् ॥ 28

Manda-madhyama-rūp'āpi vairāgyeṇa śamādinā;
prasādena guroḥ se'yaṁ pravṛddhā sūyate phalam.

* Even though this longing for liberation may be present in a slight or moderate degree, it will grow intense through the grace of the Teacher, and through the practice of renunciation and of virtues such as tranquillity, etc. And it will bear fruit.

वैराग्यं च मुमुक्षुत्वं तीव्रं यस्य तु विद्यते ।
तस्मिन्नेवार्थवन्तः स्युः फलवन्तः शमादयः ॥ 29

Vairāgyaṁ ca mumukṣutvaṁ tīvraṁ yasya tu vidyate;
tasminn ev'ārthavantaḥ syuḥ phalavantaḥ śamādayaḥ.

* When renunciation and the longing for liberation are present to an intense degree within a man, then the practice of tranquillity and the other virtues will bear fruit and lead to the goal.

एतयोर्मन्दता यत्र विरक्तत्वमुमुक्षयोः ।
मरौ सलिलवत्तत्र शमादेर्भानमात्रता ॥ 30

Etayor mandatā yatra viraktatva-mumukṣayoḥ;
marau salilavat tatra śamāder bhāna-mātratā.

*Where renunciation and longing for liberation are weak, tranquillity and the other virtues are a mere appearance, like a mirage in the desert.

मोक्षकारणसामग्र्यां भक्तिरेव गरीयसी ।
स्वस्वरूपानुसंन्धानं भक्तिरित्यभिधीयते ॥ 31

Mokṣa-kāraṇa-sāmagryāṁ bhaktir eva garīyasī;
sva-svarūp'ānusandhānaṁ bhaktir ity abhidhīyate.

*Among all means of liberation, devotion is supreme. To seek earnestly to know one's real nature — this is said to be devotion.

स्वात्मतत्त्वानुसन्धानं भक्तिरित्यपरे जगुः ।
उक्तसाधनसंपन्नस्तत्त्वजिज्ञासुरात्मनः ।
उपसीदेद्गुरुं प्राज्ञं यस्माद्बन्धविमोक्षणम् ॥ 32

Sv'ātma-tattv'ānusandhānaṁ bhaktir ity apare jaguḥ;
ukta-sādhana-saṁpannaḥ tattva-jijñāsur ātmanaḥ;
upasīded guruṁ prājñaṁ yasmād
bandha-vimokṣaṇam.

*In other words, devotion can be defined as the search for the reality of one's own Ātman. The seeker after the reality of the Ātman, who possesses the above mentioned qualifications, should approach an illumined teacher from whom he can learn the way to liberation.

Hallmarks of the Guru

श्रोत्रियोऽवृजिनोऽकामहतो यो ब्रह्मवित्तमः ।

ब्रह्मण्युपरतः शान्तो निरिन्धन इवानलः ।
अहेतुकदयासिन्धुर्बन्धुरानमतां सताम् ॥ 33

Śrotriyo'avṛjino'akāma-hato yo brahma-vittamaḥ;
brahmaṇyuparataḥ śānto nirindhana iv'ānalaḥ;
ahetuka-dayā-sindhuḥ bandhur ānamatāṁ satām.

*A teacher is one who is deeply versed in the scriptures, pure, free from lust, and a perfect knower of Brahman. He is established continually in Brahman, calm like the flame when its fuel is consumed, an ocean of the love that knows no ulterior motive, and a friend to all good people who humbly entrust themselves to him.

तमाराध्य गुरुं भक्त्या प्रह्वप्रश्रयसेवनैः ।
प्रसन्नं तमनुप्राप्य पृच्छेज्ज्ञातव्यमात्मनः ॥ 34

Tam ārādhya guruṁ bhaktyā
prahva-praśraya-sevanaiḥ;
prasannaṁ tam anuprāpya pṛcchet jñātavyam
ātmanaḥ.

*Let the seeker approach the master with reverent devotion. Then, when he has pleased him by his humility, love and service, let him ask for whatever is to be known about the Ātman.

स्वामिन्नमस्ते नतलोकबन्धो
कारुण्यसिन्धो पतितं भवाब्धौ ।
मामुद्धरात्मीयकटाक्षदृष्ट्या
ऋज्व्यातिकारूण्यसुधाभिवृष्ट्या ॥ 35

Svāmin namaste nata-loka-bandho
kāruṇya-sindho patitaṁ bhavābdhau;
mām uddhar'ātmīya-kaṭākṣa-dṛṣṭyā
ṛjvyāti-kāruṇya-sudhābhivṛṣṭyā.

*O Master, friend of all devotees, I bow down before you. O Ocean of boundless compassion, I have fallen into the sea of the world — save me with those steadfast eyes which shed grace, like nectar, never-ending.

दुर्वारसंसारदवाग्नितप्तं
दोधूयमानं दुरदृष्टवातैः ।
भीतं प्रपन्नं परिपाहि मृत्योः
शरण्यमन्यद्यदहं न जाने ॥ 36

Durvāra-saṁsāra-davāgni-taptaṁ
dodhūyamānaṁ duradṛṣṭa-vātaiḥ;
bhītaṁ prapannaṁ paripāhi mṛtyoḥ
śaraṇyam anyad yad ahaṁ na jāne.

*I am burning in the blaze of the world-forest, which no man can extinguish. Evil deeds out of the past drive me like huge winds, hither and thither. I am full of fear. I have taken refuge in you. Save me from death. I know no other shelter.

शान्ता महान्तो निवसन्ति सन्तो
वसन्तवल्लोकहितं चरन्तः ।
तीर्णाः स्वयं भीमभवार्णवं जना-
नहेतुनान्यानपि तारयन्तः ॥ 37

Śāntā mahānto nivasanti santo
vasantavat lokahitaṁ carantaḥ;
tīrṇāḥ svayaṁ bhīma-bhav'ārṇavaṁ janān
ahetun'ānyān api tārayantaḥ.

*There are pure souls who have attained peace and greatness. They bring good to mankind, like the coming of spring. They themselves have crossed the dreadful ocean of this world. Without any selfish motive, they help others to cross it.

अयं स्वभावः स्वत एव यत्पर-
श्रमापनोदप्रवणं महात्मनाम् ।
सुधांशुरेष स्वयमर्ककर्कश-
प्रभाभितप्तामवति क्षितिं किल ॥ 38

Ayaṁ svabhāvas svata eva yatpara-
śram'āpanoda-pravaṇaṁ mah'ātmanām;
sudhāṁśur eṣa svayam arka-karkaśa-
prabh'ābhitaptām avati kṣitiṁ kila.

*It is the very nature of these great souls to work, of their own accord, to cure the troubles of others; just as the moon, of its own accord, cools the earth when it is scorched by the fierce rays of the sun.

ब्रह्मानन्दरसानुभूतिकलितैः पूतैः सुशीतैर्युतै-
र्युष्मद्वाक्कलशोज्झितैः श्रुतिसुखैर्वाक्यामृतैः सेचय ।
संतप्तं भवतापदावदहनज्वालाभिरेनं प्रभो
धन्यास्ते भवदीक्षणक्षणगतेः पात्रीकृताः
स्वीकृताः ॥ 39

Brahm'ānanda-ras'ānubhūti-kalitaiḥ pūtaiḥ suśītair yutaiḥ
yuṣmad vākkalaś'ojjhitaiḥ śruti-sukhaiḥ vāky'āmṛtaiḥ secaya;
santaptaṁ bhava-tāpu-dāva-dahana-jvālābhir enaṁ prabho
dhanyās te bhavad-īkṣaṇa-kṣaṇa-gateḥ pātrīkṛtāḥ svīkṛtāḥ.

*The vessel of your lips has been dipped in and filled with the sweetness of the bliss of Brahman. Pour words from it like drops of nectar upon me. They are purifying, soothing and delightful to the ear. Master, I am consumed by the scorching heat of this worldly life, as by the flames of a forest-fire. Blessed are they on whom your eyes rest even for a moment — it is thus that you accept them and make them your own.

कथं तरेयं भवसिन्धुमेतं
का वा गतिर्मे कतमोऽस्त्युपायः ।
जाने न किञ्चित्कृपयाऽव मां प्रभो
संसारदुःखक्षतिमातनुष्व ॥ 40

Kathaṁ tareyaṁ bhava sindhum etaṁ
kā vā gatir me katamo'astyupāyaḥ;
jāne na kiñcit kṛpayā'ava māṁ prabho
saṁsāra-duḥkha-ksatim ātanuṣva.

*How should I cross the ocean of this world? What should be my goal? What way should I take? I know of none. Be gracious, Master.

Save me. Tell me how to end the miseries of this earthly life. Withhold nothing.

Method of Instruction

तथा वदन्तं शरणागतं स्वं
संसारदावानलतापतप्तम् ।
निरीक्ष्य कारुण्यरसार्द्रदृष्ट्या
दद्यादभीतिं सहसा महात्मा ॥ 41

Tathā vadantaṁ śaraṇ'āgataṁ svaṁ
saṁsāra-dāvānala-tāpa-taptam;
nirīkṣya kāruṇya-ras'ārdra-dṛṣṭyā
dadyād abhītiṁ sahasā mahātmā.

*Scorched by the fierce flames of the world-forest, the disciple speaks these words. The great soul looks at the disciple who thus seeks refuge in him, and his eyes are wet with tears of mercy. Immediately, he frees his disciple from his fear.

विद्वान् स तस्मा उपसत्तिमीयुषे
मुमुक्षवे साधु यथोक्तकारिणे ।
प्रशान्तचित्ताय शमान्विताय
तत्त्वोपदेशं कृपयैव कुर्यात् ॥ 42

Vidvān sa tasmā upasattim īyuṣe
mumukṣave sādhu yathokta-kāriṇe;
praśānta-cittāya śam'ānvitāya
tattv'opadeśaṁ kṛpay'aiva kuryāt.

*This disciple, who has sought his protection, is one who thirsts for liberation, who has properly

fulfilled his duties, whose heart has become tranquil and who has attained calmness of mind. The wise and holy man, out of compassion, begins to instruct him in the truth.

श्री गुरुरुवाच

मा भैष्ट विद्वंस्तव नास्त्यपायः
संसारसिन्धोस्तरणेऽस्त्युपायः ।
येनैव याता यतयोऽस्य पारं
तमेव मार्गं तव निर्दिशामि ॥ 43

Śrī gurur-uvāca:
Mā bhaiṣṭa vidvan tava n'āsty'apāyaḥ
saṁsāra-sindhos taraṇe'asty'upāyaḥ;
yen'aiva yātā yatayo'asya pāraṁ
tam eva mārgaṁ tava nirdiśāmi.

The Master speaks:

*O prudent One, do not fear. For you there is no danger. There is a way to cross the ocean of worldly life. I shall reveal to you that very method by which sages have reached the other shore.

अस्त्युपायो महान्कश्चित्संसारभयनाशनः ।
तेन तीर्त्वा भवाम्भोधिं परमानन्दमाप्स्यसि ॥ 44

Asty'upāyo mahān kaścit saṁsāra-bhaya-nāśanaḥ;
tena tīrtvā bhav'āmbhodhiṁ param'ānandam āpsyasi.

*There is a certain potent method of putting an end to the horror of this worldly life. By it, you may cross the world-ocean and reach the highest bliss.

वेदान्तार्थविचारेण जायते ज्ञानमुत्तमम् ।
तेनात्यन्तिकसंसारदुःखनाशो भवत्यनु ॥ 45

Vedānt'ārtha-vicāreṇa jāyate jñānam uttamam;
ten'ātyantika-saṁsāra-duḥkhanāśo bhavaty'anu.

* Meditation on the meaning of the truth as it is taught in Vedānta leads to the highest illumination. By this means, the misery of worldly life is altogether destroyed.

श्रद्धाभक्तिध्यानयोगान्मुमुक्षो-
मुक्तेर्हेतून्वक्ति साक्षाच्छ्रुतेर्गीः ।
यो वा एतेष्वेव तिष्ठत्यमुष्य
मोक्षोऽविद्याकल्पिताद्देहबन्धात् ॥ 46

Śraddhā-bhakti-dhyāna-yogān mumukṣoḥ
mukter hetūn vakti sākṣāt śruter gīḥ;
yo vā eteṣv'eva tiṣṭhaty'amuṣya
mokṣo'avidyā-kalpitād deha-bandhāt.

* Faith, devotion, and constant communion with God through prayer — these are declared by the sacred scriptures to be the seeker's direct means of liberation. To him who abides by them comes liberation from that bondage of physical consciousness which has been forged by ignorance.

अज्ञानयोगात्परमात्मनस्तव
ह्यनात्मबन्धस्तत एव संसृतिः ।

तयोर्विवेकोदितबोधवह्नि-
रज्ञानकार्यं प्रदहेत्समूलम् ॥ 47

Ajñāna-yogāt param'ātmanas tava
hy anātma-bandhas tata eva saṁsṛtiḥ;
tayor vivek'odita-bodha-vahniḥ
ajñāna-kāryaṁ pradahet samūlam.

*Because you are associated with ignorance, the supreme Ātman within you appears to be in bondage to the non-Ātman. This is the sole cause of the cycle of births and deaths. The flame of illumination, which is kindled by discrimination between Ātman and non-Ātman, will burn away the effects of ignorance, down to their very roots.

Disciple's Questions

शिष्य उवाच
कृपया श्रूयतां स्वामिन्प्रश्नोऽयं क्रियते मया ।
यदुत्तरमहं श्रुत्वा कृतार्थः स्यां भवन्मुखात् ॥ 48

Śiṣya uvāca:
Kṛpayā śrūyatāṁ svāmin praśno'ayaṁ kriyate mayā;
yad uttaram ahaṁ śrutvā kṛtārthaḥ syāṁ
bhavan-mukhāt.

The disciple speaks:

*Master, please listen to the question I am about to ask. I shall feel blessed if I may hear an answer from your lips.

को नाम बन्धः कथमेष आगतः
कथं प्रतिष्ठास्य कथं विमोक्षः ।

कोऽसावनात्मा परमः क आत्मा
तयोर्विवेकः कथमेतदुच्यताम् ॥ 49

Ko nāma bandhaḥ katham eṣa āgataḥ
kathaṁ pratiṣṭhā'sya kathaṁ vimokṣaḥ;
ko'asau anātmā paramaḥ ka ātmā
tayor vivekaḥ katham etad ucyatām.

*What, in reality, is this bondage? How did it begin? In what is it rooted? How is a man set free from it? What is the non-Ātman? What is the supreme Ātman? How can one discriminate between them? Please answer me.

Congratulating the disciple

श्री गुरुरुवाच
धन्योऽसि कृतकृत्योऽसि पावितं ते कुलं त्वया ।
यदविद्याबन्धमुक्त्या ब्रह्मीभवितुमिच्छसि ॥ 50

Śrī gurur-uvāca:
Dhanyo'asi kṛta-kṛtyo'asi pāvitaṁ te kulaṁ tvayā;
yad avidyā-bandha-muktyā brahmī-bhavitum icchasi.

The Master speaks:
*You are blessed indeed! You are drawing near to the goal. Through you, your whole family has become purified, because you long to get free from the bondage of ignorance and reach Brahman.

Importance of Self-effort

ऋणमोचनकर्तारः पितुः सन्ति सुतादयः ।
बन्धमोचनकर्ता तु स्वस्मादन्यो न कश्चन ॥ 51

Ṛṇa-mocana-kartāraḥ pitus santi sutādayaḥ;
bandha-mocana-kartā tu svasmād anyo na kaścana.

*Children may free their father from his debts, but no other person can free a man from his bondage: he must do it himself.

मस्तकन्यस्तभारादेर्दुःखमन्यैर्निवार्यते ।
क्षुधादिकृतदुःखं तु विना स्वेन न केनचित् ॥ 52

Mastaka-nyasta-bhārādeḥ duḥkham anyair nivāryate;
kṣudhādi-kṛta-duḥkhaṁ tu vinā svena na kenacit.

*Others may relieve the suffering caused by a burden that weighs upon the head; but the suffering which comes from hunger and the like can only be relieved by one's self.

पथ्यमौषधसेवा, च क्रियते येन रोगिणा ।
आरोग्यसिद्धिर्दृष्टाऽस्य नान्यानुष्ठितकर्मणा ॥ 53

Pathyam auṣadha-sevā ca kriyate yena rogiṇā;
ārogya-siddhir dṛṣṭā'asya n'ānyānuṣṭhita-karmaṇā.

*The sick man who takes medicine and follows the rules of diet is seen to be restored to health — but not through the efforts of another.

वस्तुस्वरूपं स्फुटबोधचक्षुषा
स्वेनैव वेद्यं न तु पण्डितेन ।
चन्द्रस्वरूपं निजचक्षुषैव
ज्ञातव्यमन्यैरवगम्यते किम् ॥ 54

Vastu-svarūpaṁ sphuṭa-bodha-cakṣuṣā
sven'aiva vedyaṁ na tu paṇḍitena;
candra-svarūpaṁ nija-cakṣuṣ'aiva
jñātavyam anyair avagamyate kim.

*A clear vision of the Reality may be obtained only through our own eyes, when they have been opened by spiritual insight — never through the eyes of some other seer. Through our own eyes we learn what the moon looks like: how could we learn this through the eyes of others?

अविद्याकामकर्मादिपाशबन्धं विमोचितुम् ।
कः शक्नुयाद्विनात्मानं कल्पकोटिशतैरपि ॥ 55

Avidyā-kāma-karmādi-pāśa-bandhaṁ vimocituṁ;
kaḥ śaknuyād vin'ātmānaṁ kalpa-koṭi-śatair api.

*Those cords that bind us, because of our ignorance, our lustful desires and the fruits of our Karma — how could anybody but ourselves untie them, even in the course of innumerable ages?

Greatness of Self-knowledge

न योगेन न सांख्येन कर्मणा नो न विद्यया ।
ब्रह्मात्मैकत्वबोधेन मोक्षः सिध्यति नान्यथा ॥ 56

Na yogena na sāṁkhyena karmaṇā no na vidyayā;
brahm'ātmaikatva-bodhena mokṣaḥ siddhyati
nānyathā.

*Neither by the practice of Yoga or of Sāṅkhya philosophy, nor by good works, nor by learning, does liberation come; but only through

the realization that Ātman and Brahman are one — in no other way.

वीणाया रूपसौन्दर्यं तन्त्रीवादनसौष्ठवम् ।
प्रजारञ्जनमात्रं तन्न साम्राज्याय कल्पते ॥ 57

Vīṇāyā rūpa-saundaryaṁ tantrī-vādana-sauṣṭhavam;
prajā-rañjana-mātraṁ tan na sāmrājyāya kalpate.

*It is the duty of a king to please his people, but not everybody who pleases the people is fit to be a king. For the people can be pleased by the beauty of a Vīna's form, and the skill with which its strings are plucked.

वाग्वैखरी शब्दझरी शास्त्रव्याख्यानकौशलम् ।
वैदुष्यं विदुषां तद्वद्भुक्तये न तु मुक्तये ॥ 58

Vāg-vaikharī śabda-jharī
śāstra-vyākhyāna-kauśalam;
vaiduṣyaṁ viduṣāṁ tadvad
bhuktaye na tu muktaye.

*Erudition, well-articulated speech, a wealth of words, and skill in expounding the scriptures — these things give pleasure to the learned, but they do not bring liberation.

अविज्ञाते परे तत्त्वे शास्त्राधीतिस्तु निष्फला ।
विज्ञातेऽपि परे तत्त्वे शास्त्राधीतिस्तु निष्फला ॥ 59

Avijñāte pare tattve śāstr'ādhītis tu niṣphalā;
vijñāte'api pare tattve śāstr'ādhītis tu niṣphalā.

*Study of the scriptures is fruitless as long as Brahman has not been experienced. And when Brahman has been experienced, it is useless to read the scriptures.

शब्दजालं महारण्यं चित्तभ्रमणकारणम् ।
अतः प्रयत्नाज्ज्ञातव्यं तत्त्वज्ञैस्तत्त्वमात्मनः ॥ 60

Śabda-jālaṁ mah'āraṇyaṁ citta-bhramaṇa-kāraṇam;
ataḥ prayatnāt jñātavyaṁ tattvajñaiḥ tattvam ātmanaḥ.

*A network of words is like a dense forest which causes the mind to wander hither and thither. Therefore, those who know this truth should struggle hard to experience Brahman.

अज्ञानसर्पदष्टस्य ब्रह्मज्ञानौषधं विना ।
किमु वेदैश्च शास्त्रैश्च किमु मन्त्रैः किमौषधैः ॥ 61

Ajñāna-sarpa-daṣṭasya brahma-jñān'auṣadhaṁ vinā;
kimu vedaiś ca śāstraiś ca kimu mantraiḥ kim auṣadhaiḥ.

*When a man has been bitten by the snake of ignorance, he can only be cured by the realization of Brahman. Of what use are Vedas and scriptures, charms or herbs?

Need for Self-experience

न गच्छति विना पानं व्याधिरौषधशब्दतः ।
विनाऽपरोक्षानुभवं ब्रह्मशब्दैर्न मुच्यते ॥ 62

Na gacchati vinā pānaṁ vyādhir auṣadha-śabdataḥ;
vinā'aparokṣa anubhavaṁ brahma-śabdair na
mucyate.

*A sickness is not cured by saying the word "medicine." You must take the medicine. Liberation does not come by merely saying the word "Brahman." Brahman must be actually experienced.

अकृत्वा दृश्यविलयमज्ञात्वा तत्त्वमात्मनः ।
ब्रह्मशब्दैः कुतो मुक्तिरुक्तिमात्रफलैर्नृणाम् ॥ 63

Akṛtvā dṛśya-vilayam ajñātvā tattvam ātmanaḥ;
brahma-śabdaiḥ kuto muktir uktimātraphalair
nṛṇām.

*Until you allow this apparent universe to dissolve from your consciousness — until you have experienced Brahman — how can you find liberation just by saying the word "Brahman"? The result is merely a noise.

अकृत्वा शत्रुसंहारमगत्वाखिलभूश्रियम् ।
राजाहमिति शब्दान्नो राजा भवितुमर्हति ॥ 64

Akṛtvā śatru-saṁhāram agatvā akhila-bhū-śriyam;
rājā aham iti śabdād no rājā bhavitum arhati.

*Until a man has destroyed his enemies and taken possession of the splendour and wealth of the kingdom, he cannot become a king by simply saying: "I am a king"

आप्तोक्तिं खननं तथोपरिशिलाद्युत्कर्षणं स्वीकृतिं
निक्षेपः समपेक्षते नहि बहिः शब्दैस्तु निर्गच्छति ।

तद्वद्ब्रह्मविदोपदेशमननध्यानादिभिर्लभ्यते
मायाकार्यतिरोहितं स्वममलं तत्त्वं न
दुर्युक्तिभिः ॥ 65

Āpt'oktiṁ khananaṁ tath'opariśilād'utkarṣaṇaṁ svīkṛtiṁ
nikṣepaḥ samapekṣate na hi bahiḥ śabdais tu nirgacchati;
tadvad brahma-vidaḥ upadeśa-manana-dhyānādibhir labhyate
māyā-kārya-tirohitaṁ svamamalaṁ tattvaṁ na duryuktibhiḥ.

*A buried treasure is not uncovered by merely uttering the words: "Come forth". You must follow the right directions, dig, remove the stones and earth from above it, and then make it your own. In the same way, the pure truth of the Ātman, which is buried under Māyā and the effects of Māyā, can be reached by meditation, contemplation and other spiritual disciplines such as a knower of Brahman may prescribe — but never by subtle arguments.

तस्मात्सर्वप्रयत्नेन भवबन्धविमुक्तये ।
स्वेनैव यत्नः कर्तव्यो रोगादाविव पण्डितैः ॥ 66

Tasmāt-sarva-prayatnena bhava-bandha-vimuktaye;
sven'aiva yatnaḥ kartavyo rog'ādau iva paṇḍitaiḥ.

*Therefore the wise must personally exert all their powers to get liberation from the bondage of the world, just as they would personally take remedies against physical ailments.

यस्त्वयाद्य कृतः प्रश्नो वरीयाञ्छास्त्रविन्मतः ।
सूत्रप्रायो निगूढार्थो ज्ञातव्यश्च मुमुक्षुभिः ॥ 67

Yas tvayā adya kṛtaḥ praśno varīyān
śāstravin mataḥ;
sūtra-prāyo nigūḍh'ārtho jñātavyaś ca mumukṣubhiḥ.

*The question you have asked today is a very good one. It is relevant to the teachings of the scriptures. Its meaning is hidden deep, as within an aphorism. It should be asked by all who seek liberation.

श्रृणुष्वावहितो विद्वन्यन्मया समुदीर्यते ।
तदेतच्छ्रवणात्सद्यो भवबन्धाद्विमोक्ष्यसे ॥ 68

Śṛṇuṣv'āvahito vidvan yan mayā samudīryate;
tad-etad-śravaṇāt sadyo bhava-bandhād vimokṣyase.

*Listen attentively, O prudent One, to what I say. By listening you shall certainly be liberated from the bonds of the world.

मोक्षस्य हेतुः प्रथमो निगद्यते
वैराग्यमत्यन्तमनित्यवस्तुषु ।
ततः शमश्चापि दमस्तितिक्षा
`न्यासः प्रसक्ताखिलकर्मणां भृशम् ॥ 69

Mokṣasya hetuḥ prathamo nigadyate
vairāgyam atyantam anitya-vastuṣu;
tataḥ śamaśc'āpi damas titikṣā
nyāsaḥ prasakta akhila-karmaṇāṁ bhṛśam.

*Of the steps to liberation, the first is declared to be complete detachment from all things which are non-eternal. Then comes the practice of tranquillity, self-control, and forbearance. And then the entire giving up of all actions which are done from personal, selfish desire.

ततः श्रुतिस्तन्मननं सतत्त्व-
ध्यानं चिरं नित्यनिरन्तरं मुनेः ।
ततोऽविकल्पं परमेत्य विद्वा-
निहैव निर्वाणसुखं समृच्छति ॥ 70

Tataḥ śrutis tan mananaṁ satattva-
dhyānaṁ ciraṁ nitya-nirantaraṁ muneḥ;
tato'avikalpaṁ param'etya vidvān
ihaiva nirvāṇa-sukhaṁ samṛcchati.

*Then the disciple must hear the truth of the Ātman, and reflect upon it, and meditate upon it constantly, without pause, for a long time. Thus the wise man reaches that highest state, in which consciousness of subject and object is dissolved away and the infinite unitary consciousness alone remains — and he knows the bliss of Nirvāṇa while still living on earth.

यद्बोद्धव्यं तवेदानीमात्मानात्मविवेचनम् ।
तदुच्यते मया सम्यक् श्रुत्वात्मन्यवधारय ॥ 71

Yad boddhavyaṁ tav'edānīm ātmā'anātma-
vivecanam;
tad ucyate mayā samyak śrutv'ātmany avadhāraya.

I will tell you very clearly and distinctly of discrimination. Hearing this, decide for yourself. Take what is real and reject what is unreal.

मज्जास्थिमेदःपलरक्तचर्म-
त्वगाह्वयैर्धातुभिरेभिरन्वितम् ।
पादोरुवक्षोभुजपृष्ठमस्तकै-
रङ्गैरुपाङ्गैरुपयुक्तमेतत् ॥ 72

Majj'āsthi-medaḥ-pala-rakta-carma-
tvagāhvayair dhātubhir ebhir anvitam;
pāda'oru-vakṣo-bhuja-pṛṣṭha-mastakair
angair upāṅgair upayuktam etat.

अहं ममेतिप्रथितं शरीरं
मोहास्पदं स्थूलमितीर्यते बुधैः ।
नभोनभस्वद्दहनाम्बुभूमयः
सूक्ष्माणि भूतानि भवन्ति तानि ॥ 73

Ahaṁ mama'eti prathitaṁ śarīraṁ
moh'āspadaṁ sthūlam it'īryate budhaiḥ;
nabho-nabhassvad-dahan'āmbu-bhūmayaḥ
sūkṣmāṇi bhūtāni bhavanti tāni.

परस्परांशैर्मिलितानि भूत्वा
स्थूलानि च स्थूलशरीरहेतवः ।

मात्रास्तदीया विषया भवन्ति
शब्दादयः पञ्च सुखाय भोक्तुः ॥ 74

Parasparāṁśair militāni bhūtvā
sthūlāni ca sthūla-śarīra-hetavaḥ;
mātrās tadīyā viṣayā bhavanti
śabdādayaḥ pañca sukhāya bhoktuḥ.

The body is the first thing that deludes you. It is composed of five gross elements [ether, air, fire, water, and earth] and five subtle elements [sound, touch, sight, taste, and smell]. These combine and become the objects of senses and conduce to the happiness of the experiencer, the Jīva.

य एषु मूढा विषयेषु बद्धा
रागोरुपाशेन सुदुर्दमेन ।
आयान्ति निर्यान्त्यध ऊर्ध्वमुच्चैः
स्वकर्मदूतेन जवेन नीताः ॥ 75

Ya eṣu mūḍhā viṣayeṣu baddhā
rāg'oru-pāśena su-durdamena;
āyānti niryānty adha ūrdhvam uccaiḥ
sva-karma-dūtena javena nītāḥ.

*Those deluded beings who are tied to the objects they experience by the strong cord of desire, so hard to break, remain subject to birth and death. They travel upward or downward, impelled by their own Karma, that inescapable law.

शब्दादिभिः पञ्चभिरेव पञ्च
पञ्चत्वमापुः स्वगुणेन बद्धाः ।

कुरङ्गमातङ्गपतङ्गमीन-
भृङ्गा नरः पञ्चभिरञ्चितः किम् ॥ 76

Śabdādibhiḥ pañcabhir eva pañca
pañcatvam āpuḥ svaguṇena baddhāḥ;
kuraṅga-mātaṅga-pataṅga-mīna-
bhṛṅgā naraḥ pañcabhir-añcitaḥ kim.

Any one of these five senses is quite sufficient to cause death, as it does with the moth, deer, elephant, fish, and bee — what then to speak of man, who has these five in full!

दोषेण तीव्रो विषयः कृष्णसर्पविषादपि ।
विषं निहन्ति भोक्तारं द्रष्टारं चक्षुषाप्ययम् ॥ 77

Doṣeṇa tīvro viṣayaḥ kṛṣṇa-sarpa-viṣād api;
viṣaṁ nihanti bhoktāraṁ draṣṭāraṁ cakṣuṣā'pyayam.

Sense objects are more fearful than the poison of the cobra, which is fatal only when taken; but these — on mere sight — can cause death.

विषयाशामहापाशाद्यो विमुक्तः सुदुस्त्यजात् ।
स एव कल्पते मुक्त्यै नान्यः
षट्शास्त्रवेद्यपि ॥ 78

Viṣayāśā mahāpāśād yo vimuktaḥ su-dustyajāt;
sa eva kalpate muktyai nānyaḥ ṣaṭśāstra-vedī api.

Only he who is free from the entanglement of these strings of objects of senses — hard to avoid — is fit for liberation; none else, even if he

knows the six philosophies and all the scriptures.

आपातवैराग्यवतो मुमुक्षून्
भवाब्धिपारं प्रतियातुमुद्यतान् ।
आशाग्रहो मज्जयतेऽन्तराले
निगृह्य कण्ठे विनिवर्त्य वेगात् ॥ 79

Āpāta-vairāgyavato mumukṣūn
bhavābdhi-pāraṁ prati yātum udyatān;
āśāgraho majjayate'antarāle
nigṛhya kaṇṭhe vinivartya vegāt.

विषयाख्यग्रहो येन सुविरक्त्यसिना हतः ।
स गच्छति भवाम्भोधेः पारं प्रत्यूहवर्जितः ॥ 80

Viṣay'ākhya-graho yena suvirakty-asinā hataḥ;
sa gacchati bhav'āmbhodheḥ pāraṁ
pratyūha-varjitaḥ.

One who tries to cross this ocean meets the great crocodile of desire, and must kill that by the sword of non-attachment.

विषमविषयमार्गैर्गच्छतोऽनच्छबुद्धेः
प्रतिपदमभियातो मृत्युरप्येष विद्धि ।
हितसुजनगुरूक्त्या गच्छतः स्वस्य युक्त्या
प्रभवति फलसिद्धिः सत्यमित्येव विद्धि ॥ 81

Viṣama-viṣaya-mārgair gacchato'anaccha-buddheḥ
prati-padam-abhiyāto mṛtyur apyeṣa viddhi;

hita-sujana-gurūktyā gaccataḥ svasya yuktyā
prabhavati phala-siddhiḥ satyam it'yeva viddhi.

A spoilt intellect will try to go through the path of the objects of the senses, and dies at every step.

He only succeeds who follows the instruction of the kind, wise teacher, along with the use of his own intuition and discretion.

मोक्षस्य कांक्षा यदि वै तवास्ति
त्यजातिदूराद्विषयान्विषं यथा ।
पीयूषवत्तोषदयाक्षमार्जव-
प्रशान्तिदान्तीर्भज नित्यमादरात् ॥ 82

Mokṣasya kāṅkṣā yadi vai tav'āsti
tyaj'ātidūrād viṣayān viṣaṁ yathā;
pīyūṣavat toṣa-dayā-kṣam'ārjava-
praśānti-dāntīr bhaja nityam ādarāt.

If you have desire for liberation, give up like poison from a long distance the objects of senses; and take to contentment, kindness, forgiveness, straightforwardness and peace.

Attachment to Body denounced

अनुक्षणं यत्परिहृत्य कृत्य-
मनाद्यविद्याकृतबन्धमोक्षणम् ।
देहः परार्थोऽयममुष्य पोषणे
यः सज्जते स स्वमनेन हन्ति ॥ 83

Anukṣaṇaṁ yat parihṛtya kṛtyaṁ
anādy avidyākṛta-bandha-mokṣaṇam;
dehaḥ parārtho'ayam amuṣya poṣaṇe
yas sajjate sa sva-manena hanti.

One who tries to make this body the all in all — to have pleasure in it — kills himself by that act.

शरीरपोषणार्थी सन् य आत्मानं दिदृक्षति ।
ग्राहं दारुधिया धृत्वा नदीं तर्तुं स गच्छति ॥ 84

Śarīra-poṣaṇārthī san ya ātmānaṁ didṛkṣati;
grāhaṁ dārudhiyā dhṛtvā nadīṁ tartuṁ sa gacchati.

One who wants to gratify the body and still see the Ātman, is like the man who takes hold of a crocodile to cross a river, thinking it is a log, and is thus destroyed.

मोह एव महामृत्युर्मुमुक्षोर्वपुरादिषु ।
मोहो विनिर्जितो येन स मुक्तिपदमर्हति ॥ 85

Moha eva mahāmṛtyuḥ mumukṣor vapur ādiṣu;
moho vinirjito yena sa mukti-padam arhati.

For the aspirant, this body is the great object of delusion. One who can conquer that, attains to liberation.

मोहं जहि महामृत्युं देहदारसुतादिषु ।
यं जित्वा मुनयो यान्ति तद्विष्णोः परमं पदम् ॥ 86

Mohaṁ jahi mahā-mṛtyuṁ ***deha****-dāra-sutādiṣu;*
yaṁ jitvā munayo yānti ***tad viṣṇoḥ paramaṁ*** *padam.*

*Kill this deadly attachment to body, wife, children and others. The seers who have overcome it go to that high dwelling-place of Viṣṇu, the all-pervading.

Gross Body

त्वङ्मांसरुधिरस्नायुमेदोमज्जास्थिसंकुलम् ।
पूर्णं मूत्रपुरीषाभ्यां स्थूलं निन्द्यमिदं वपुः ॥ 87

Tvaṅ-māṁsa-rudhira-snāyu-medo-majj'āsthi-
saṁkulam;
pūrṇaṁ mūtra-purīṣābhyāṃ sthūlaṁ nindyam
idaṁ vapuḥ.

*This body, which is made up of skin, flesh, blood, arteries, veins, fat, marrow and bones is full of waste matter and filth. It deserves our contempt.

What is this detestable body? Where is it from?

पञ्चीकृतेभ्यो भूतेभ्यः स्थूलेभ्यः पूर्वकर्मणा ।
समुत्पन्नमिदं स्थूलं भोगायतनमात्मनः ।
अवस्था जागरस्तस्य स्थूलार्थानुभवो यतः ॥ 88

Pañcī-kṛtebhyo bhūtebhyaḥ sthūlebhyaḥ
pūrva-karamaṇā;
samutpannam idaṁ sthūlaṁ bhog'āyatanan
ātmanaḥ;
avasthā jāgaras tasya stūl'ārth'ānubhavo yataḥ.

Previous action created this body, by combination and permeation of the five elements, as an instrument

of enjoyment. It created also these three states — jāgrat, svapna, and suṣupti [waking, dream, and dreamless sleep]. The jīvātman [individual soul], created jāgrat, the wakeful state to enjoy gross things.

बाह्येन्द्रियैः स्थूलपदार्थसेवां
 स्रक्चन्दनस्त्र्यादिविचित्ररूपाम् ।
करोति जीवः स्वयमेतदात्मना
 तस्मात्प्रशस्तिर्वपुषोऽस्य जागरे ॥ 89

Bāhy'endriyaiḥ sthūla-padārtha-sevāṁ
srak-candana-strī ādi vicitra rūpām;
karoti jīvaḥ svayam etad ātmanā
tasmāt praśastir vapuṣo'sya jāgare.

*In the waking state of consciousness, man finds his fullest activity in the body. In this state, he identifies himself with his body, although he is really separate from it. Through the external senses, he enjoys gross objects, such as garlands, perfumes and so forth, as well as other objects of sense-pleasure.

सर्वोऽपि बाह्यसंसारः पुरुषस्य यदाश्रयः ।
विद्धि देहमिदं स्थूलं गृहवद्गृहमेधिनः ॥ 90

Sarvo'api bāhya saṁsāraḥ puruṣasya yad āśrayaḥ;
viddhi deham idaṁ sthūlaṁ gṛhavad gṛhamedhinaḥ.

Therefore, know the body as the house of the Puruṣa. In it are all gross enjoyments.

स्थूलस्य सम्भवजरामरणानि धर्माः
स्थौल्यादयो बहुविधाः शिशुताद्यवस्थाः ।
वर्णाश्रमादिनियमा बहुधाऽमयाः स्युः
पूजावमानबहुमानमुखा विशेषाः ॥ 91

Sthūlasya saṁbhava-jarā-maraṇāni dharmāḥ
sthaulyādayo bahuvidhāḥ śiśutādyavasthāḥ;
varṇaśramādi niyamā bahudhā'āmayāḥ syuḥ
pūj'āvamāna-bahumāna-mukhā viśeṣāḥ.

The states of the body are existence, birth, growth, change, decay, and death. Corpulence or thinness, caste, colour, creed, ignorance or learning, different diseases, respect, insult, etc.,— all these belong to the body.

The Ten Indriyas

बुद्धीन्द्रियाणि श्रवणं त्वगक्षि
घ्राणं च जिह्वा विषयावबोधनात् ।
वाक्पाणिपादा गुदमप्युपस्थः
कर्मेन्द्रियाणि प्रवणेन कर्मसु ॥ 92

Buddh'īndriyāṇi śravaṇaṁ tvag-akṣi
ghrāṇaṁ ca jihvā viṣay'āvabodhanāt;
vāk-pāṇi-pādā gudam-apy-upasthaḥ
karm'endriyāṇi pravaṇena karmasu.

The five senses of feeling are sight, hearing, taste, touch and smell. The five organs of action are tongue, legs, hands, and organs of secretion and generation.

निगद्यतेऽन्तःकरणं मनोधी-
रहंकृतिश्चित्तमिति स्ववृत्तिभिः ।
मनस्तु संकल्पविकल्पनादिभि-
र्बुद्धिः पदार्थाध्यवसायधर्मतः ॥ 93

Nigadyate'antaḥkaraṇaṁ mano dhīr
ahaṁkṛtis cittam iti sva-vṛttibhiḥ;
manas tu saṁkalpa-vikalpanādibhiḥ
buddhiḥ padārth'ādhyavasāya-dharmataḥ.

अत्राभिमानादहमित्यहंकृतिः ।
स्वार्थानुसन्धानगुणेन चित्तम् ॥ 94

Atrā'bhimānād aham ityahaṁkṛtiḥ;
svārth'ānusandhāna-guṇena cittam.

There are four internal organs -- the buddhi (determinative faculty), ahaṁkāra (ego), mind, and citta (that which takes impressions).

The Five Prāṇas

प्राणापानव्यानोदानसमाना भवत्यसौ प्राणः ।
स्वयमेव वृत्तिभेदाद्विकृतिभेदात्सुवर्णसलिलादिवत् ॥95

Prāṇ'āpāna-vyān'odāna-samānā bhavaty'asau prāṇaḥ;
svayam eva vṛtti-bhedāt vikṛti-bhedāt suvarṇa-salilādivat.

There are five prāṇas [vital breaths]. One prāṇa is given five names, according to its different functions, just as gold is made into different

ornaments, or water in different colours takes different names. This is the gross body.

Subtle Body

वागादि पञ्च श्रवणादि पञ्च
प्राणादि पञ्चाभ्रमुखानि पञ्च ।
बुद्ध्याद्यविद्यापि च कामकर्मणी
पुर्यष्टकं सूक्ष्मशरीरमाहुः ॥ 96

Vāg'ādi pañca śravaṇ'ādi pañca
prāṇ'ādi-pañc'ābhra-mukhāni pañca;
buddhy'ādy avidyāpi ca kāma-karmaṇī
pury'aṣṭakaṁ sūkṣma-śarīram-āhuḥ.

The subtle body is made of five organs of feeling, five of action, five prāṇas, five subtle elements, the buddhi, avidyā [ignorance], kāma (desire) and karma (work), created from the five subtle elements.

इदं शरीरं श्रृणु सूक्ष्मसंज्ञितं
लिङ्गं त्वपञ्चीकृतभूतसम्भवम् ।
सवासनं कर्मफलानुभावकं
स्वाज्ञानतोऽनादिरुपाधिरात्मनः ॥ 97

Idaṁ śarīraṁ śṛṇu sūkṣma-saṁjñitaṁ
liṅgaṁ tv'apañcīkṛta-bhūta-saṁbhavam;
savāsanaṁ karma-phalānubhāvakaṁ
svājñānato'anādir upādhir ātmanaḥ.

It is with desire and it feels action done, because it is ignorant of its real nature.

स्वप्नो भवत्यस्य विभक्त्यवस्था
स्वमात्रशेषेण विभाति यत्र ।
स्वप्ने तु बुद्धिः स्वयमेव जाग्र-
त्कालीननानाविधवासनाभिः ॥ 98

Svapno bhavaty asya vibhakty'avasthā
sva-mātra-śeṣeṇa vibhāti yatra;
svapne tu buddhiḥ svayam eva jāgrat-
kālīna nānā-vidha-vāsanābhiḥ.

कर्त्रादिभावं प्रतिपद्य राजते
यत्र स्वयं भाति ह्ययं परात्मा ।
धीमात्रकोपाधिरशेषसाक्षी
न लिप्यते तत्कृतकर्मलेशैः ।
यस्मादसङ्गस्ततं एव कर्मभि-
र्न लिप्यते किञ्चिदुपाधिना कृतैः ॥ 99

Kartrādi-bhāvaṁ pratipadya rājate
yatra svayaṁ-bhāti hy'ayaṁ parātmā;
dhī-mātrak'opādhir aśeṣa-sākṣī
na lipyate tat-kṛta-karma-leśaiḥ;
yasmād asaṅgas tata eva karmabhir
na lipyate kiñcid upādhinā kṛtaiḥ.

सर्वव्यापृतिकरणं लिङ्गमिदं स्याच्चिदात्मनः पुंसः ॥
वास्यादिकमिव तक्ष्णस्तेनैवात्मा भवत्यसङ्गोऽयम् ॥ 100

Sarva-vyāpṛti-karaṇaṁ liṅgam idaṁ syād
cidātmanaḥ puṁsaḥ;

vāsyādikam iva takṣṇaḥ ten'aivātmā bhavaty asaṅgo'ayam.

Svapna [dream] belongs to the subtle body. It enjoys subtle objects and sees only what has been done in the wakeful state. The Ātman is the Supreme Being. The intellect is His minister, but things done by the intellect do not touch Him. He is unattached. It is His instrument. As the chisel is to the carpenter, so is the intellect to the Ātman.

अन्धत्वमन्दत्वपटुत्वधर्माः
सौगुण्यवैगुंण्यवशाद्धि चक्षुषः ।
बाधिर्यमूकत्वमुखास्तथैव
श्रोत्रादिधर्मा न तु वेत्तुरात्मनः ॥ 101

Andhatva-mandatva-paṭutva-dharmāḥ
sauguṇya-vaiguṇya-vaśād hi cakṣuṣaḥ
bādhirya-mūkatva-mukhās tath'aiva
śrotrādi-dharmā na tu vettur ātmanaḥ.

उच्छ्वासनिःश्वासविजृम्भणक्षु-
त्प्रस्यन्दनाद्युत्क्रमणादिकाः क्रियाः ।
प्राणादिकर्माणि वदन्ति तज्ज्ञाः
प्राणस्य धर्मावशनापिपासे ॥ 102

Ucchvāsa-niśśvāsa-vijṛmbhaṇa-kṣut-
prasyandanādy'utkramaṇ'ādikāḥ kriyāḥ;
prāṇādi-karmāṇi vadanti tajjñāḥ
prāṇasya dharmāv'aśanā-pipāse.

The subtle-body-changes belong to avidyā. Blindness, deafness, dumbness, etc., belong to the subtle body — to the senses — but not to the Ātman, though we apply it to the Ātman.

So, breathing in and breathing out, yawning, all secretions, all functions belong to the organs only — to the prāṇas. And the functions of prāṇas are hunger and thirst also.

The Ego

अन्तःकरणमेतेषु चक्षुरादिषु वर्ष्मणि ।
अहमित्यभिमानेन तिष्ठत्याभासतेजसा ॥ 103

Antaḥ-karaṇam eteṣu cakṣur ādiṣu varṣmaṇi;
ahamity'abhimānena tiṣṭhaty'ābhāsa-tejasā.

In the upādhi [limiting adjunct] is that shadow of the Ātman which lives in the heart — the four states of mind. It enjoys or suffers, as the case may be.

अहंकारः स विज्ञेयः कर्ता भोक्ताभिमान्ययम् ।
सत्त्वादिगुणयोगेन चावस्थात्रयमश्नुते ॥ 104

Ahaṁkāraḥ sa vijñeyaḥ kartā
bhokt'āabhimāny'ayam;
sattv'ādi-guṇa-yogena c'āvasthā-trayam aśnute.

The three qualities [guṇas] belong to the ego, not to the Ātman.

विषयाणामानुकूल्ये सुखी दुःखी विपर्यये ।
सुखं दुःखं च तद्धर्मः सदानन्दस्य नात्मनः ॥ 105

Viṣayāṇām ānukūlye sukhī duḥkhī viparyaye;
sukhaṁ duḥkhaṁ ca tad-dharmaḥ sad'ānandasya n'ātmanaḥ.

When all is favourable, the ego becomes happy; when not favorable, unhappy.

Nature of Love

आत्मार्थत्वेन हि प्रेयान्विषयो न स्वतः प्रियः ।
स्वत एव हि सर्वेषामात्मा प्रियतमो यतः
तत आत्मा सदानन्दो नास्य दुःखं कदाचन ॥ 106

Ātm'ārthatvena hi preyān viṣayo na svataḥ priyaḥ;
svata eva hi sarveṣām ātmā priyatamo yataḥ
tata ātmā sadānando n'āsya duḥkhaṁ kadācana.

The objects of the senses are dear, not for themselves, but for their use to the Ātman, because the Self is naturally always dear to us. (The suicide even tries to please the Ātman.)

यत्सुषुप्तौ निर्विषय आत्मानन्दोऽनुभूयते ।
श्रुतिः प्रत्यक्षमैतिह्यमनुमानं च जाग्रति ॥ 107

Yat suṣuptau nirviṣaya ātm'ānando'nubhūyate;
śrutiḥ pratyakṣam aitihyam anumānaṁ ca jāgrati.

In suṣupti [dreamless sleep], when there is no object at all, no pleasure or pain, the Ātman shines in its own glory. When that soul goes into the consciousness of its jāgrat [waking state], it becomes conscious of seeing, hearing, etc., (direct perception, etc.).

Māyā

What is the shadow of the Ātman? How can there be a shadow if there is not something else?

अव्यक्तनाम्नी परमेशशक्ति-
रनाद्यविद्या त्रिगुणात्मिका परा ।
कार्यानुमेया सुधियैव माया
यया जगत्सर्वमिदं प्रसूयते ॥ 108

Avyakta-nāmnī parameśa-śaktiḥ
anādy avidyā tri-guṇātmikā parā;
kāry'ānumeyā sudhiy'aiva māyā
yayā jagat sarvam idaṁ prasūyate.

There is One — undifferentiated and undivided. Nobody can define what it is, but it has the power of God. Beginningless and, yet, also called ignorance, it has three qualities: sattva, rajas, and tamas. It cannot be understood except by its action, and that, only by the illumined ones. It has created all this universe — produced it all. It is Māyā.

सन्नाप्यसन्नाप्युभयात्मिका नो
भिन्नाप्यभिन्नाप्युभयात्मिका नो ।
साङ्गाप्यनङ्गा ह्युभयात्मिका नो
महाद्भुताऽनिर्वचनीयरूपा ॥ 109

San n'āpy'asan n'āpy ubhayātmikā no
bhinnā'py'abhinnāpy'ubhayātmikā no;
sāṅg'āpy'anaṅg'āpy'ubhay'ātmikā no
mah'ādbhutā'anir-vacanīya-rūpā.

If you ask of its form, it cannot be stated. It is beyond description. It is neither real nor unreal; neither is it the mixture of the two.

Is it separate from the Ātman? It is neither separate, nor yet non-separate; not part of the Ātman, yet neither can you say it is not part. It is not the body. It is most wonderful and beyond all description.

शुद्धाद्वयब्रह्मविबोधनाश्या
सर्पभ्रमो रज्जुविवेकतो यथा ।
रजस्तमःसत्त्वमिति प्रसिद्धा
गुणास्तदीयाः प्रथितैः स्वकार्यैः ॥ 110

S'uddhādvaya-brahma-vibodhanāśyā
sarpa-bhramo rajju-vivekato yathā;
rajas-tamas-sattvam-iti prasiddhā
guṇāstadīyāḥ prathitaiḥ sva-kāryaiḥ.

It is real and unreal; unreal because it changes, and not unreal because it is. It is not separate, because you see Ātman alone (if separate, there must be two), and you cannot say not separate (as you cannot say that the snake is not separate from the rope).

Knowledge of Brahman — the One, pure, without a second — destroys it, as the illusion of the snake in the rope is destroyed when the nature of the rope is known.

Rajo Guṇa

विक्षेपशक्ती रजसः क्रियात्मिका
यतः प्रवृत्तिः प्रसृता पुराणी ।

रागादयोऽस्याः प्रभवन्ति नित्यं
दुःखादयो ये मनसो विकाराः ॥ 111

Vikṣepa-śaktī rajasaḥ kriy'ātmikā
yataḥ pravṛttiḥ prasṛtā purāṇī;
rāgādayo'asyāḥ prabhavanti nityaṁ
duḥkhādayo ye manaso vikārāḥ.

Its three qualities [guṇas] are famous for their own actions. The power of decentralizing [projection] is rajas, from which all the desires spring.

What are its effects? Constant attachment and all the disturbances of the mind, sorrow and pain. It is the cause of bondage.

कामः क्रोधो लोभदम्भाद्यसूयाऽ-
हंकारेर्ष्यामत्सराद्यास्तु घोराः ।
धर्मा एते राजसाः पुम्प्रवृत्ति-
र्यस्मादेषा तद्रजो बन्धहेतुः ॥ 112

Kāmaḥ krodho lobha-daṁbhādy-asūyā-
ahaṁkar'erṣyā-matsarādyāstu ghorāḥ;
dharmā ete rājasāḥ puṁpravṛttiḥ
yasmād eṣā tad rajo bandha-hetuḥ.

The properties of rajas are desire for enjoyment, anger (from obstruction to enjoyment), greed, pride, envy, egotism and jealousy.

Tamo Guṇa

एषाऽऽवृतिर्नाम तमोगुणस्य
शक्तिर्यया वस्त्ववभासतेऽन्यथा ।

सैषा निदानं पुरुषस्य संसृते-
विक्षेपशक्तेः प्रवणस्य हेतुः ॥ 113

Eṣā'āvṛtir nāma tamo-guṇasya
śaktir yayā vastv'avabhāsate'anyathā;
saiṣā nidānaṁ purusasya saṁṣṛteḥ
vikṣepa-śakteḥ pravaṇasya hetuḥ.

The property of tamas is to cover, as scattering is the property of rajas. It makes things appear to be what they are not, and that is the cause of bondage, and even of decentralization [projection].

It is really one quality, appearing in different actions; we call it by different names. It is one force. In tamas lies dormant the power that is manifested in rajas — decentralization.

प्रज्ञावानपि पण्डितोऽपि चतुरोऽप्यत्यन्तसूक्ष्मात्मदृग्-
व्यालीढस्तमसा न वेत्ति बहुधा संबोधितोऽपि स्फुटम् ।
भ्रान्त्यारोपितमेव साधु कलयत्यालम्बते तद्गुणान्
हन्तासौ प्रबला दुरन्ततमसः शक्तिर्महत्यावृतिः 114

Prajñavān api paṇḍito'api
caturo'apy-atyanta-sūkṣm'ārtha-dṛg-
vyālīḍhas tamasā na vetti bahudhā saṁbodhito'api sphuṭam;
bhrānty'āropitam eva sādhu kalayaty'ālambate tadguṇān
hant'āsau prabalā duranta-tamasaḥ śaktir mahaty'āvṛtiḥ.

What a tremendous power this tamas has! Even he who has knowledge of the Ātman, who is versed in the scriptures, very intelligent, who has

very keen insight — even such a person, engrossed in tamas — cannot understand the Ātman, even when explained in many different ways; but he takes the attributes of Māyā as the Ātman.

अभावना वा विपरीतभावनाऽ-
संभावना विप्रतिपत्तिरस्याः ।
संसर्गयुक्तं न विमुञ्चति ध्रुवं
विक्षेपशक्तिः क्षपयत्यजस्रम् ॥ 115

Abhāvanā vā viparīta-bhāvanā-
asaṁbhāvanā vipratipattir asyāḥ;
saṁsarga-yuktaṁ na vimuñcati dhruvaṁ
vikṣepa-śaktiḥ kṣapayaty ajasram.

Falseness, thinking the opposite of the Ātman — the impossiblity of things — these do not leave him who is engrossed in tamas. The scattering power makes him restless.

अज्ञानमालस्यजडत्वनिद्रा-
प्रमादमूढत्वमुखास्तमोगुणाः ।
एतैः प्रयुक्तो नहि वेत्ति किंचि-
न्निद्रालुवत्स्तम्भवदेव तिष्ठति ॥ 116

Ajñānam-ālasya-jaḍatva-nidrā-
pramāda-mūḍhatva-mukhās tamoguṇāḥ;
etaiḥ prayukto na hi vetti kiñcit
nidrāluvat stambhavad eva tiṣṭhati.

And he remains in ignorance, dullness, sleep, or thinking impossible things, like a pillar without any understanding.

Sattva Guṇa

सत्त्वं विशुद्धं जलवत्तथापि
ताभ्यां मिलित्वा सरणाय कल्पते ।
यत्रात्मबिम्बः प्रतिबिम्बितः सन्
प्रकाशयत्यर्क इवाखिलं जडम् ॥ 117

Sattvaṁ viśuddhaṁ jalavat tath' āpi
tābhyāṁ militvā saraṇāya kalpate;
yatr'ātma-bimbaḥ prati-bimbitaḥ san
prakāśayaty arka iv'ākhilaṁ jaḍam.

Sattva is pure. It becomes useful for liberation. Therein is reflected the shadow of the Ātman. Sattva manifests the Ātman, as the sun manifests the whole of the universe. It is light. Light, scattering, and darkness are the three qualities (of sattva, rajas and tamas)

मिश्रस्य सत्त्वस्य भवन्ति धर्मा-
स्त्वमानिताद्या नियमा यमाद्याः ।
श्रद्धा च भक्तिश्च मुमुक्षुता च
दैवी च सम्पत्तिरसन्निवृत्तिः ॥ 118

Miśrasya sattvasya bhavanti dharmās-
tv'amānitādyā niyamā yamādyāḥ;
śraddhā ca bhaktiś ca mumukṣutā ca
daivī ca sampattir asan nivṛttiḥ.

Sattva becomes mixed with rajas and tamas, and the traits of mixed sattva are as follows — declining to take anything upon oneself [absence of pride],

denial of things [yamas] observance of the niyamas (purification, mortification, study, contentment, and worship of God), control of the organs, faith, devotion, desire for liberation, a divine nature, and cessation from things that are not good for self-purification, harmlessness, truthfulness, freedom from greed, continence, and absence of acquisitiveness.

विशुद्धसत्त्वस्य गुणाः प्रसादः
स्वात्मानुभूतिः परमा प्रशान्तिः ।
तृप्तिः प्रहर्षः परमात्मनिष्ठा
यया सदानन्दरसं समृच्छति ॥ 119

Viśuddha-sattvasya guṇāḥ prasādaḥ
sv'ātm'ānubhūtiḥ paramā praśāntiḥ;
tṛptiḥ praharṣaḥ param'ātmaniṣṭhā
yayā sad'ānanda-rasaṁ samṛcchati.

Pure sattva is blissfulness, realization of Self, supreme peace of attainment, cheerfulness, and an abiding quality in the Self, by which one becomes ever-blissful.

Causal Body

अव्यक्तमेतत्त्रिगुणैर्निरुक्तं
तत्कारणं नाम शरीरमात्मनः ।
सुषुप्तिरेतस्य विभक्त्यवस्था
प्रलीनसर्वेन्द्रियबुद्धिवृत्तिः ॥ 120

Avyaktam etat triguṇair niruktaṁ
tat kāraṇaṁ nāma śarīram ātmanaḥ;

suṣuptır etasya vibhakty'avasthā
pralīna-sarvendriya-buddhi-vṛttiḥ.

Beyond these three qualities, there is the undifferentiated, the avyaktam, where the three guṇas remain in a germ state before creation. That is the cause of these two bodies. Suṣupti [dreamless sleep] is the state of that causal body. In this state, the intellect remains in sleep.

सर्वप्रकारप्रमितिप्रशान्ति-
बीजात्मनावस्थितिरेव बुद्धेः ।
सुषुप्तिरेतस्य किल प्रतीतिः
किंचिन्न वेद्मीति जगत्प्रसिद्धेः ॥ 121

Sarva-prakāra-pramiti-praśāntiḥ
bījātmanā'vasthitir eva buddheḥ;
suṣuptiretasya kila pratītiḥ
kiñcin na vedm'īti jagat-prasiddheḥ.

*In dreamless sleep, there is no cognition of any kind. But the mind continues to exist in its subtle form, like a seed. The proof of this can be found in everybody's experience — that the mind, when we wake up, still remembers: "I knew nothing."

The Non-Self

देहेन्द्रियप्राणमनोऽहमादयः
सर्वे विकारा विषयाः सुखादयः ।
व्योमादिभूतान्यखिलं च विश्व-
मव्यक्तपर्यन्तमिदं ह्यनात्मा ॥ 122

Deh'endriya-prāṇa-mano'ahamādayaḥ
sarve vikārā viṣayās sukhādayaḥ;
vyomādi-bhūtāny'akhilaṁ ca viśvam
avyakta-paryantam idaṁ hy'anātmā.

The body, organs, prāṇas, mind, ego, all the modifications and objects of senses, all pleasure and pain, the five elements, all the universe, and avyaktam — these all are non-Self.

माया मायाकार्यं सर्वं महदादिदेहपर्यन्तम् ।
असदिदमनात्मतत्त्वं विद्धि त्वं
मरुमरीचिकाकल्पम् ॥ 123

Māyā māyā-kāryaṁ sarvaṁ mahadādi deha paryantam;
asad idam anātma-tattvaṁ viddhi tvaṁ maru-marīcikā-kalpaṁ.

It is all Māyā from avyaktam to the individual body; it is unreal and non-Self. Know this is as water in a mirage.

The Self

अथ ते संप्रवक्ष्यामि स्वरूपं परमात्मनः ।
यद्विज्ञाय नरो बन्धान्मुक्तः कैवल्यमश्नुते ॥ 124

Atha te sampravakṣyāmi svarūpaṁ param'ātmanaḥ;
yad vijñāya naro bandhān muktaḥ kaivalyam aśnute.

Now I shall speak about the nature of your real Self, knowing which, one becomes free from all bondage and enjoys the state of isolation of being alone, of oneness.

अस्ति कश्चित्स्वयं नित्यमहंप्रत्ययलम्बनः ।
अवस्थात्रयसाक्षी सन्पञ्चकोशविलक्षणः ॥ 125

Asti kaścit svayaṁ nityaṁ ahaṁ-pratyaya-lambanaḥ;
avasthā-traya-sākṣī san pañca-kośa-vilakṣaṇaḥ.

There is One — self-existent, eternal, who is the base of all belief that "I am," and who is the witness of the three states of consciousness — jāgrat, svapna, and suṣupti — and who is separate from the five sheaths.

यो विजानाति सकलं जाग्रत्स्वप्नसुषुप्तिषु ।
बुद्धितद्वृत्तिसद्भावमभावमहमित्ययम् ॥ 126

Yo vijānāti sakalaṁ jāgrat-svapna-suṣuptiṣu;
buddhi-tadvṛtti-sad-bhāvam abhāvam ahamity'ayam.

Who knows everything in the three states (jāgrat, svapna, and suṣupti), who knows the intellect and its action, when it is present and when it is absent;

यः पश्यति स्वयं सर्वं यं न पश्यति कश्चन ।
यश्चेतयति बुद्ध्यादि न तद्यं चेतयत्ययम् ॥ 127

Yaḥ paśyati svayaṁ sarvaṁ yaṁ na paśyati kiñcana,
yaś cetayati buddhy'ādi na tad yaṁ cetayaty' ayam.

Who sees everything, but whom none sees; who enlightens the intellect, but whom nothing can enlighten;

येन विश्वमिदं व्याप्तं यं न व्याप्नोति किञ्चन ।
आभारूपमिदं सर्वं यं भान्तमनुभात्ययम् ॥ 128

—*Yena viśvam idaṁ vyāptaṁ yaṁ na vyāpnoti kiñcana;*
ābhā-rūpam idaṁ sarvaṁ yaṁ bhāntam anubhāty'ayam.

Who permeates the whole universe, but whom nothing can permeate; who shining, everything shines after Him;

यस्य सन्निधिमात्रेण देहेन्द्रियमनोधियः ।
विषयेषु स्वकीयेषु वर्तन्ते प्रेरिता इव ॥ 129

Yasya sannidhi-mātreṇa deh'endriya-mano-dhiyaḥ;
viṣayeṣu svakīyeṣu vartante preritā iva.

From whose nearness, the intellect, mind, senses and body work, as if engaged by Him;

अहङ्कारादिदेहान्ता विषयाश्च सुखादयः ।
वेद्यन्ते घटवद् येन नित्यबोधस्वरूपिणा ॥ 130

Ahaṁkār'ādi-dehāntā viṣayāś ca sukh'ādayaḥ;
vedyante ghaṭavad yena nitya-bodha-svarūpiṇā.

Who knows all, from body to ego, but whom none knows;

एषोऽन्तरात्मा पुरुषः पुराणो
निरन्तराखण्डसुखानुभूतिः ।
सदैकरूपः प्रतिबोधमात्रो
येनेषिता वागसवश्चरन्ति ॥ 131

Eṣo'antarātmā puruṣaḥ purāṇo
nirantar'ākhaṇḍa-sukh'ānubhūtiḥ;
sad'aikarūpaḥ pratibodha-mātro
yen'eṣitā vāg-asavaś caranti.

This is the Ātman — indivisible, eternal, blissful knowledge, ever-uniform — understood in the understanding only; and engaged by whom, all the senses and organs work.

अत्रैव सत्त्वात्मनि धीगुहाया-
मव्याकृताकाश उरुप्रकाशः ।
आकाश उच्चै रविवत्प्रकाशते
स्वतेजसा विश्वमिदं प्रकाशयन् ॥ 132

Atr'aiva sattv'ātmani dhī-guhāyām
avyākṛt'ākāśa uru-prakāśaḥ;
ākāśa uccaiḥ ravivat prakāśate
sva-tejasā viśvam idaṁ prakāśayan.

Here, in this cave of the heart — but not in all hearts — in the heart of one [established] in the sattva quality, in that heart alone, as the sun shines in the sky, dwells the Ātman.

ज्ञाता मनोऽहंकृतिविक्रियाणां
देहेन्द्रियप्राणकृतक्रियाणाम् ।
अयोऽग्निवत्तानननुवर्तमानो
न चेष्टते नो विकरोति किञ्चन ॥ 133

Jñātā mano'ahaṁkṛti-vikriyāṇāṁ
deh'endriya-prāṇakṛta-kriyāṇām;

ayo'agnivat tān anuvartamāno
na ceṣṭate no vikaroti kiñcana.

He is the knower of the Self, the mind and its transformations, of the body, the senses, the prāṇas, and their actions. As fire in the iron, He works in all these, and does not undergo any change.

न जायते नो म्रियते न वर्धते
न क्षीयते नो विकरोति नित्यः ।
विलीयमानेऽपि वपुष्यमुष्मि-
न्न लीयते कुम्भ इवाम्बरं स्वयम् ॥ 134

Na jāyate no mriyate na vardhate
na kṣīyate no vikaroti nityaḥ;
vilīyamāne'api vapuṣy'amuṣmin
na līyate kumbha iv'āmbaraṁ svayam.

He is never born; he never dies. He neither increases, nor decreases, nor changes. He is eternal. Even when the body dissolves, He remains, like the sky in the broken pitcher.

प्रकृतिविकृतिभिन्नः शुद्धबोधस्वभावः
सदसदिदमशेषं भासयन्निर्विशेषः ।
विलसति परमात्मा जाग्रदादिष्ववस्था-
स्वहमहमिति साक्षात्साक्षिरूपेण बुद्धेः ॥ 135

Prakṛti-vikṛti-bhinnaḥ śuddhabodhasvabhāvaḥ
sad-asad-idam-aśeṣaṁ bhāsayan nir-viśeṣaḥ;

vilasati paramātmā jāgrad-ādiṣv'avasthāsu
aham-aham-iti sākṣāt sākṣirūpeṇa buddheḥ.

Beyond all transformations of nature, pure intelligence is His nature. Existence and non-existence come from Him. Beyond all specification, such is the Paramātman, who shines as the witness in jāgrat, svapna, and suṣupti.

नियमितमनसामुं त्वं स्वमात्मानमात्म-
न्ययमहमिति साक्षाद्विद्धि बुद्धिप्रसादात् ।
जनिमरणतरंगापारसंसारसिन्धुं
प्रतर भव कृतार्थो ब्रह्मरूपेण संस्थः ॥ 136

Niyamitamanasā'amuṁ tvaṁ svam ātmānam ātmani-
ayam ahamiti sākṣād viddhi buddhi-prasādāt;
jani-maraṇa-taraṅg'āpāra-saṁsāra-sindhuṁ
pratara bhava kṛtārtho brahmarūpeṇa saṁsthaḥ.

"I am He." Know this by the purification of your heart. By the controlled mind, know thine own Self. Birth and death are the waves of that shoreless ocean. Cross it safely, dwell in your real state as Brahman.

Super-imposition

अत्रानात्मन्यहमिति मतिर्बन्ध एषोऽस्य पुंसः
प्राप्तोऽज्ञानाज्जननमरणक्लेशसंपातहेतुः ।
येनैवायं वपुरिदमसत्सत्यमित्यात्मबुद्ध्या
पुष्यत्युक्षत्यवति विषयैस्तन्तुभिः कोशकृद्वत् ॥ 137

Atr'ānātmany'ahamiti matir bandha eṣo'asya puṁsaḥ
prāpto'ajñānāt janana-maraṇa-kleśa-saṁpāta-hetuḥ;
yenaiv'āyaṁ vapur idam asat satyam ity ātma-buddhyā
puṣyat'yukṣaty'avati viṣayais tantubhiḥ kośakṛdvat.

This is the bondage of the individual — to take the non-Self as the Self; and from that bondage comes birth, death, and myriads of different sufferings due to ignorance — the ignorance by which one takes this unreal body as real, and nourishes it and tries to preserve it by the objects of senses, as the silkworm preserves its cocoon.

अतस्मिंस्तद्बुद्धिः प्रभवति विमूढस्य तमसा
विवेकाभावाद्वै स्फुरति भुजगे रज्जुधिषणा ।
ततोऽनर्थव्रातो निपतति समादातुरधिक-
स्ततो योऽसद्ग्राहः स हि भवति बन्धः
श्रृणु सखे ॥ 138

Atasmiṅ tad-buddhiḥ prabhavati vimūḍhasya tamasā
vivek'ābhāvād vai sphurati bhujage rajju-dhiṣaṇā;
tato'anartha-vrāto nipatati samādātur adhikaḥ
tato yo'asadgrāhaḥ sa hi bhavati bandhaḥ śṛṇu sakhe.

Covered by tamas, the fool who has no discrimination through darkness, thinks that what really is not, *is*; just as when one takes the rope as the serpent, different kinds of disturbances arise. Therefore, taking the unreal as the real—that is bondage.

अखण्डनित्याद्वयबोधशक्त्या
स्फुरन्तमात्मानमनन्तवैभवम् ।
समावृणोत्यावृतिशक्तिरेषा
तमोमयी राहुरिवार्कबिम्बंम् ॥ 139

Akhaṇḍa-nity'ādvaya-bodha-śaktyā
sphurantam ātmānam ananta-vaibhavam;
samāvṛnoty'āvṛti-śaktir-eṣā
tamomayī rāhur ivā'rka-bimbam.

That one, indivisible, eternal knowledge who is full of endless glory, is veiled by this quality of tamas as the dragon swallows the sun.

तिरोभूते स्वात्मन्यमलतरतेजोवति पुमा-
ननात्मानं मोहादहमिति शरीरं कलयति ।
ततः कामक्रोधप्रभृतिभिरमुं बन्धनगुणैः
परं विक्षेपाख्या रजस उरुशक्तिर्व्यथयति ॥ 140

Tiro-bhūte sv'ātmany'amalatara-tejovati pumān
anātmānaṁ mohād aham iti śarīraṁ kalayati;
tataḥ kāma-krodha-prabhṛtibhir amuṁ bandhana-guṇaiḥ
paraṁ vikṣepākhyā rajasa uru-śaktir vyathayati.

When the pure, effulgent Ātman is covered by tamas — when that light is taken away — being deluded, the fool takes the body as the Self. Then comes desire, anger, (from the non-gratification of desire), and then rajas, whose name is scattering. This decentralizing force comes and brings pain.

महामोहग्राहग्रसनगलितात्मावगमनो
धियो नानावस्थां स्वयमभिनयंस्तद्गुणतया ।
अपारे संसारे विषयविषपूरे जलनिधौ
निमज्योन्मज्यायं भ्रमति कुमतिः
कुत्सितगतिः ॥ 141

Mahā-moha-grāha-grasana-galit'ātm'āvagamano
dhiyo nānā'avasthām svayam abhinayan
tad-guṇatayā;
apāre saṁsāre viṣaya-viṣa-pūre jalanidhau
nimajjy'onmajjy'āyaṁ bhramati kumatiḥ
kutsita-gatiḥ.

When the Ātman is situated thus, the fool is in the mouth of the great crocodile of delusion in the shoreless ocean of the world, where the objects of the senses are the water that is all poison. First sunk and then raised, he is full of ignorance and suffers pain.

भानुप्रभासंजनिताभ्रपङ्क्ति-
र्भानुं तिरोधाय विजृम्भते यथा ।
आत्मोदिताहंकृतिरात्मतत्त्वं
तथा तिरोधाय विजृम्भते स्वयम् ॥ 142

Bhānu-prabhāsañjanit'ābhra-paṅktir
bhānuṁ tirodhāya vijṛmbhate yathā;
ātm'odit'āhaṁkṛtir ātma-tattvaṁ
tathā tirodhāya vijṛmbhate svayam.

The sun creates the cloud, and then the cloud

hides the sun; so egotism takes rise from the Ātman (and then veils it).

कबलिततदिननाथे दुर्दिने सान्द्रमेघै-
व्यर्थयति ·हिमझंझावायुरुग्रो यथैतान् ।
अविरततमसात्मन्यावृते मूढबुद्धिं
क्षपयति बहुदुःखैस्तीव्रविक्षेपशक्तिः ॥ 143

Kabalita-dinanāthe durdine sāndra-meghaiḥ
vyathayati himajhañjhā-vāyur-ugro yath'aitān;
avirata-tamas'ātmany'āvṛte mūḍha-buddhiṁ
kṣapayati bahu-duḥkhais tīvra-vikṣepa-śaktiḥ.

And as in the day, when the clouds hide the sun and it becomes dark, there comes a heavy cold wind and makes it worse, so to the fool who is covered with tamas, this scattering quality, rajas, becomes the cause of various sufferings.

एताभ्यामेव शक्तिभ्यां बन्धः पुंसः समागतः ।
याभ्यां विमोहितो देहं मत्वाऽत्मानं भ्रमत्ययम् ॥ 144

Etābhyām eva śaktibhyāṁ bandhạ puṁsaḥ samāgataḥ;
yābhyāṁ vimohito dehaṁ matv'ātmānaṁ bhramaty'ayam.

With these two forces, rajas and tamas, comes bondage to the individual, deluded by which (thinking this body to be the Self) the fool wanders.

The Tree of Samsāra

बीजं संसृतिभूमिजस्य तु तमो देहात्मधीरङ्कुरो

रागः पल्लवमम्बु कर्म तु वपुः स्कन्धोऽसवः
शाखिकाः
अग्राणीन्द्रियसंहतिश्च विषयाः पुष्पाणि दुःखं फलं
नानाकर्मसमुद्भवं बहुविधं भोक्तात्र
जीवः खगः ॥ 145

Bījaṁ saṁsṛti-bhūmijasya tu tamo dehātma-dhīr
aṅkuraḥ
rāgaḥ pallavam ambu karma tu vapuḥ
skandho'asavaḥ śākhikāḥ;
agrāṇ'īndriya-saṁhatiś ca viṣayāḥ puṣpāṇi
duḥkhaṁ phalaṁ
nānā-karma-samudbhavaṁ bahuvidhaṁ bhokt'ātra
jīvaḥ khagaḥ.

Taking this world as a tree, the seed of this tree of the world is tamas; the idea of the Self as the body is the sprout of that tree; attachment is the twig; and actions the water; the prāṇas (body) the trunk; the different senses are the different branches; the objects of senses are the flowers; pain is the fruit; and the human soul is the bird that lives on this tree and eats the fruits of various sufferings from different kinds of actions.

Nature of Bondage

अज्ञानमूलोऽयमनात्मबन्धो
नैसर्गिकोऽनादिरनन्त ईरितः ।
जन्माप्ययव्याधिजरादिदुःख-
प्रवाहपातं जनयत्यमुष्य ॥ 146

Ajñānamūlo'ayam anātma-bandho
naisargiko'anādir ananta īritaḥ;
janm'āpyaya-vyādhi-jarādi-duḥkha-
pravāha-pātaṁ janayaty'amuṣya.

Ignorance is the root of this bondage — natural, but beginningless and endless. Birth, death, sickness, disease, old age, pain — ignorance creates these for the enjoyer (the ego).

Discrimination between Self and non-Self

Is there no means to cut down this tree of ignorance?

नास्त्रैर्न शस्त्रैरनिलेन वह्निना
छेत्तुं न शक्यो न च कर्मकोटिभिः ।
विवेकविज्ञानमहासिना विना
धातुः प्रसादेन शितेन मञ्जुना ॥ 147

N'āstrair na śastrair anilena vahninā
chettuṁ na śakyo na ca karma-koṭibhiḥ;
viveka-vijñāna-mahāsinā vinā
dhātuḥ prasādena śitena mañjunā.

Neither by weapons, by any scripture, by fire, nor by water, can this tree be hewn down; nor by millions of different kinds of works can it be hewn down. Only the great sword of discrimination can cut down this Māyā, and that sword should be whetted by the grace of the Lord.

श्रुतिप्रमाणैकमतेः स्वधर्म-
निष्ठा तयैवात्मविशुद्धिरस्य ।

विशुद्धबुद्धेः परमात्मवेदनं
तेनैव संसारसमूलनाशः ॥ 148

Śruti pramāṇ'aika mateḥ svadharma-
niṣṭhā tay'aiv'ātma viśuddhir asya;
viś'uddha buddheḥ paramātma vedanaṃ
ten'aiva saṃsāra samūla nāśaḥ.

From faith in the scriptures comes fidelity to one's own duty; and by the performance of that duty comes the purification of the heart. There only is the knowledge of the Supreme Self, and by that knowledge comes the destruction of the tree of the world—root and all.

कोशैरन्नमयाद्यैः पञ्चभिरात्मा न संवृतो भाति।
निजशक्तिसमुत्पन्नैः शैवालपटलैरिवाम्बु
वापीस्थम् ॥ 149

Kośair annamay'ādyaiḥ pañcabhir ātmā na
saṁvṛto bhāti;
nija-śakti-samutpannaiḥ śaivāla paṭalair iv'āmbu
vāpīstham.

Being enveloped by five different sheaths, the Ātman does not manifest. As water is covered by the moss which rises from it, so the Ātman is covered by these five sheaths.

तच्छैवालापनये सम्यक् सलिलं प्रतीयते शुद्धम्।
तृष्णासन्तापहरं सद्यः सौख्यप्रदं परं पुंसः ॥ 150

Tac chaivāl'āpanaye samyak salilaṁ pratīyate
śuddham;
tṛṣṇā-santāpa-haraṁ sadyaḥ saukhya-pradaṁ paraṁ
puṁsaḥ.

But if you remove the moss, you can see the pure water completely, and it removes the pain of thirst and gives immediate relief to the individual.

पञ्चानामपि कोशानामपवादे विभात्ययं शुद्धः ।
नित्यानन्दैकरसः प्रत्यग्रूपः परः स्वयंज्योतिः ॥ 151

Pañcānām api kośānām apavāde vibhāty'ayaṁ
śuddhaḥ;
nity'ānand'aika-rasaḥ pratyag-rūpaḥ paraḥ
svayam-jyotiḥ.

So if these five sheaths are taken away, the Ātman will manifest itself — pure, eternal bliss, unchangeable, direct, and self-luminous.

आत्मानात्मविवेकः कर्तव्यो बन्धमुक्तये विदुषा ।
तेनैवानन्दी भवति स्वं विज्ञाय सच्चिदानन्दम् ॥ 152

Ātm'ānātma-vivekaḥ kartavyo bandha-muktaye
viduṣā,
ten'aiv'ānandī bhavati svaṁ vijñāya
sac-cid-ānandam.

Therefore, the wise man should discriminate between the Self and the non-Self in order to be free; for by discrimination alone and knowing one's own Self — knowing one's own intelligence, knowledge and bliss — he becomes ever peaceful.

मुञ्जादिषीकामिव दृश्यवर्गा-
त्प्रत्यञ्चमात्मानमसङ्गमक्रियम् ।
विविच्य तत्र प्रविलाप्य सर्वं
तदात्मना तिष्ठति यः स मुक्तः ॥ 153

Muñjād iṣīkām iva dṛśya-vargāt
pratyañcam ātmānam asaṅgam akriyam;
vivicya tatra pravilāpya sarvaṁ
tad'ātmanā tiṣṭhati yaḥ sa muktaḥ.

As the blade of grass is separated from its sheath, you must separate the seer from the seen and reduce everything to the Ātman (directly — not by imagination). And one who dwells in that Ātman is free.

The Material sheath

देहोऽयमन्नभवनोऽन्नमयस्तु कोश-
श्चान्नेन जीवति विनश्यति तद्विहीनः ।
त्वक्चर्ममांसरुधिरास्थिपुरीषराशि-
र्नायं स्वयं भवितुमर्हति नित्यशुद्धः ॥ 154

Deho'ayam anna-bhavano'annamayas tu kośaḥ
c'ānnena jīvati vinaśyati tad vihīnaḥ;
tvak-carma-māṁsa-rudhir'āsthi-purīṣarāśir
n'āyaṁ svayaṁ bhavitum arhati nitya-śuddhaḥ.

This body is the first sheath. It is a tranformation of food; it lives by food and dies without it. Therefore, its name is the "food sheath" [Annamaya kośa.]

What is this body?

It is skin, bone, flesh, marrow, etc. This cannot be the Ātman, which is pure and unchangeable. Before bi..h and after death, it [the Ātman] remains, whereas at every moment the body undergoes change. It is not one, but three. Therefore, it cannot be the Ātman, which is One without a second.

पूर्वं जनेरधिमृतेरपि नायमस्ति
जातक्षणः क्षणगुणोऽनियतस्वभावः ।
नैको जडश्च घटवत्परिदृश्यमानः
स्वात्मा कथं भवति भावविकारवेत्ता ॥ 155

Pūrvaṁ janer adhi mṛter api n'āyam asti
jāta-kṣaṇaḥ kṣaṇa-guṇo'aniyata-svabhāvaḥ;
n'aiko jaḍaśca ghaṭavat paridṛśyamānaḥ
svātmā kathaṁ bhavati bhāva-vikāra-vettā.

It is insentient as a jar, and how different are its aspects! It is the object of your senses and cannot be the enjoyer of them. It cannot be the Ātman, the enjoyer of all changes.

पाणिपादादिमान्देहो नात्मा व्यङ्गेऽपि जीवनात् ।
तत्तच्छक्तेरनाशाच्च न नियम्यो नियामकः ॥ 156

Pāṇi-pād'ādimān deho n'ātmā vyaṅge'api jīvanāt;
tat tat śakter anāśāc ca ṇa niyamyo niyāmakaḥ.

The body has hands and feet, etc., whereas the Ātman is spirit. The body lives, but undergoes change. The Ātman is the real life, whereas the body's life is borrowed. The body can be controlled, but the Ātman is always the controller.

देहतद्धर्मतत्कर्मतदवस्थादिसाक्षिणः ।
सत एव स्वतःसिद्धं तद्वैलक्षण्यमात्मनः ॥ 157

Deha tad-dharma tat-karma tad-avasthādi sākṣiṇaḥ;
sata eva svataḥ siddhaṁ tad-vailakṣaṇyam ātmanaḥ.

This body has attributes and actions, but the Ātman is without any attribute and beyond all action. The Ātman is the witness of everything, whereas this body cannot be the witness of anything.

शल्यराशिर्मांसलिप्तो मलपूर्णोऽतिकश्मलः ।
कथं भवेदयं वेत्ता स्वयमेतद्विलक्षणः ॥ 158

Śalya-rāśiḥ māṁsa-lipto mala-pūrṇo'ati-kaśmalaḥ;
kathaṁ bhaved ayaṁ vettā svayam etad vilakṣaṇaḥ.

The body cannot live without food, and food is the cause of the body. So it has a cause; the Ātman has no cause, but is self-existent. This heap of bones, smeared with blood and flesh, filled with impure things — very, very impure — how can it be the knower of bliss? The Self is separate from it.

त्वङ्मांसमेदोऽस्थिपुरीषराशा-
वहंमतिं मूढजनः करोति ।
विलक्षणं वेत्ति विचारशीलो
निजस्वरूपं परमार्थभूतम् ॥ 159

Tvaṅ-māṁsa-medo'asthi-purīṣa-rāśau
ahaṁ matiṁ mūḍha-janaḥ karoti;

vilakṣaṇaṁ vetti vicāra-śīlo
nija-svarūpaṁ paramārtha-bhūtam.

It is only a fool who says "I am this" – this heap of bone, marrow, etc.

देहोऽहमित्येव जडस्य बुद्धि-
देहे च जीवे विदुषस्त्वहंधीः ।
विवेकविज्ञानवतो महात्मनो
ब्रह्माहमित्येव मतिः सदात्मनि ॥ 160

Deho'aham ity'eva jaḍasya buddhiḥ
dehe ca jīve viduṣas tu'ahaṁ-dhīḥ;
viveka-vijñānavato mahātmano
brahm'āham ity'eva matiḥ sad'ātmani.

The ignorant man thinks he is the body. The learned man thinks, "I am the jīva [individual soul], the sentient in this body." But the sage, who is full of discrimination and knowledge, thinks that he is always the Ātman.

अत्रात्मबुद्धिं त्यज मूढबुद्धे
त्वङ्मांसमेदोऽस्थिपुरीषराशौ ।
सर्वात्मनि ब्रह्मणि निर्विकल्पे
कुरुष्व शान्तिं परमां भजस्व ॥ 161

Atr'ātma-buddhiṁ tyaja mūḍha-buddhe
tvaṅ-māṁsa-medo'asthi-purīṣa-rāśau;
sarv'ātmani brahmaṇi nirvikalpe
kuruṣva śāntiṁ paramāṁ bhajasva.

Therefore, O fool (thou whose intellect is darkened), give up the idea of the Self as this body — this heap of skin, bone, etc., — and make your idea of the Self in the Self of all, the Soul of all souls, Brahman, the Changeless One. Be steadfast in the idea of your own Self, and have Eternal Bliss.

देहेन्द्रियादावसति भ्रमोदितां
विद्वानहंतां न जहाति यावत् ।
तावन्न तस्यास्ति विमुक्तिवार्ता-
प्यस्त्वेष वेदान्तनयान्तदर्शी ॥ 162

Deh'endriyādā-vasati bhram'oditāṁ
vidvān ahaṁtāṁ na jahāti yāvat;
tāvan na tasy'āsti vimukti-vārtā
apy'astveṣa vedānta-nayānta-darśī.

As long as one does not give up this idea of the Self as the body (which comes from ignorance), there is no hope of liberation for him, though he be the knower of all the philosophies and logic.

छायाशरीरे प्रतिबिम्बगात्रे
यत्स्वप्नदेहे हृदि कल्पिताङ्गे ।
यथात्मबुद्धिस्तव नास्ति काचि-
ज्जीवच्छरीरे च तथैव माऽस्तु ॥ 163

Chāyā-śarīre pratibimba-gātre
yat svapna-dehe hṛdi kalpitāṅge;

yathā'ātma-buddhiḥ tava nāsti kācit
jīvac-charīre ca tath'aiva mā'astu.

Do not take this body as the Self, just as you do not take the shadow or reflection as the real object or the body that you see in dream or in imagination to be your self.

देहात्मधीरेव नृणामसद्धियां
जन्मादिदुःखप्रभवस्य बीजम् ।
यतस्ततस्त्वं जहि तां प्रयत्ना-
त्त्यक्ते तु चित्ते न पुनर्भवाशा ॥ 164

Deh'ātmadhīr eva nṛṇām asaddhiyāṁ
janmādi-duḥkha-prabhavasya bījam;
yatas tatas tvaṁ jahi tāṁ prayatnāt
tyakte tu citte na punar bhavāśā.

This knowledge of the Self as the body — this wicked desire (which is unreal) that "I am the body" — this is the root of birth and different sufferings.

The Vital Sheath

कर्मेन्द्रियैः पञ्चभिरञ्चितोऽयं
प्राणो भवेत्प्राणमयस्तु कोशः ।
येनात्मवानन्नमयोऽनुपूर्णः
प्रवर्ततेऽसौ सकलक्रियासु ॥ 165

Karm'endriyaiḥ pañcabhir-añcito'ayaṁ
prāṇo bhavet prāṇa-mayas tu kośaḥ;

yen'ātmavān annamayo'anupūrṇaḥ
pravartate'asau sakala-kriyāsu.

Then there is the "prāṇa sheath" [Prāṇamaya kośa]. The five organs of action, together with the five vital forces, make the sheath of prāṇa. In the first sheath — this heap of skin, bone, blood, etc., — this sheath of prāṇa lives and engages itself in all sorts of works.

नैवात्मापि प्राणमयो वायुविकारो
गन्ताऽऽगन्ता वायुवदन्तर्बहिरेषः ।
यस्मात्किञ्चित्क्वापि न वेत्तीष्टमनिष्टं
स्वं वान्यं वा किञ्चन नित्यं परतन्त्रः ॥ 166

N'aiv'ātm'āpi prāṇamayo vāyu-vikāro
gant'āgantā vāyuvad antar-bahir eṣaḥ;
yasmāt kiñcit kvāpi na vettī'ṣṭam-aniṣṭaṁ
svaṁ vā anyam vā kiñcana nityaṁ para-tantraḥ.

And this second sheath also is not the Ātman; it cannot be, because it is the transformation of prāṇa. (The Ātman is unchangeable.) It moves like the wind inside and outside, so it cannot be the Ātman, which is changeless. It does not know what is good or bad for it; it is not the knower of itself or of anybody else. Therefore, it is always subject to something else. So it cannot be the Ātman.

The Mental Sheath

ज्ञानेन्द्रियाणि च मनश्च मनोमयः स्यात्

कोशो ममाहमिति वस्तुविकल्पहेतुः ।
संज्ञादिभेदकलनाकलितो बलीयां-
स्तत्पूर्वकोशमभिपूर्य विजृम्भते यः ॥ 167

Jñān'endriyāṇi ca manaśca manomayaḥ syāt
kośo mam'āham iti vastu-vikalpa-hetuḥ;
saṁjñādi-bheda-kalanā-kalito balīyān
tatpūrva-kośam-abhipūrya vijṛmbhate yaḥ.

The organs of feeling and the mind — these make the third, or "mental sheath" [Manomaya kośa]. This mind thinks of its separation from others and fills the other two sheaths.

पञ्चेन्द्रियैः पञ्चभिरेव होतृभिः
प्रचीयमानो विषयाज्यधारया ।
जाज्वल्यमानो बहुवासनेन्धनै-
र्मनोमयाग्निर्दहति प्रपञ्चम् ॥ 168

Pañc'endriyaiḥ pañcabhir eva hotṛbhiḥ
pracīyamāno viṣay'ājya-dhārayā;
jājvalya-māno bahu-vāsan'endhanaiḥ
mano mayāgnir dahati prapañcam.

This mind knows everything by the five senses — making them the givers of oblations, the objects of senses form the butter, and desire the fuel.

न ह्यस्त्यविद्या मनसोऽतिरिक्ता
मनो ह्यविद्या भवबन्धहेतुः ।

तस्मिन्विनष्टे सकलं विनष्टं
विजृम्भितेऽस्मिन्सकलं विजृम्भते ॥ 169

Na hy asty avidyā manaso'atiriktā
mano hy avidyā bhava-bandha-hetuḥ;
tasmin vinaṣṭe sakalaṁ vinaṣṭaṁ
vijṛmbhite'asmin sakalaṁ vijṛmbhate.

I have told you about avidyā. Know that there is no other avidyā than this mind. It is the cause of all bondage. By its death everything is destroyed; but when it is manifested, everything [the phenomenal universe] is there.

स्वप्नेऽर्थशून्ये सृजति स्वशक्त्या
भोक्त्रादिविश्वं मन एव सर्वम् ।
तथैव जाग्रत्यपि नो विशेष-
स्तत्सर्वमेतन्मनसो विजृम्भणम् ॥ 170

Svapne'artha-śūnye sṛjati svaśaktyā
bhoktr'ādi viśvaṁ mana eva sarvam;
tath'aiva jāgraty'api no viśeṣaḥ
tat sarvam etan manaso vijṛmbhaṇam.

In the dream state where there is no object, this mind, by its own power, creates everything; and so also it has created all we see in jāgrat [waking state]. There is no difference between svapna [dream] and jāgrat [waking state]. Everything we see is the creation of the mind.

सुषुप्तिकाले मनसि प्रलीने

नैवास्ति किञ्चित्सकलप्रसिद्धेः ।
अतो मनःकल्पित एव पुंसः
संसार एतस्य न वस्तुतोऽस्ति ॥ 171

Suṣupti-kāle manasi pralīne
n'aiv'āsti kiñcit sakala-prasiddheḥ;
ato manaḥ-kalpita eva puṁsaḥ
saṁsāra etasya na vastuto'asti.

In the time of suṣupti [dreamless sleep], when the mind is absorbed in Māyā — when there is no mind — there is nothing. Therefore, everything is created by the mind.

वायुनाऽऽनीयते मेघः पुनस्तेनैव नीयते ।
मनसा कल्प्यते बन्धो मोक्षस्तेनैव कल्प्यते ॥ 172

Vāyunā'ānīyate meghaḥ punas ten'aiva nīyate;
Manasā kalpyate bandho mokṣas ten'aiva kalpyate.

As the wind creates the clouds and again destroys them, so this bondage is the creation of the mind, and it is the mind also that destroys that bondage.

देहादिसर्वविषये परिकल्प्य रागं
बध्नाति तेन पुरुषं पशुवद्गुणेन ।
वैरस्यमत्र विषवत् सुविधाय पश्चा-
देनं विमोचयति तन्मन एव बन्धात् ॥ 173

Dehādi-sarva-viṣaye parikalpya rāgaṁ
badhnāti tena puruṣaṁ paśuvad guṇena;

vairasyam atra viṣavat suvidhāya paścāt
enaṁ-vimocayati tan mana eva bandhāt.

By creating attachment to the body and objects of senses, the mind binds the Puruṣa by quality [guṇa], just as any animal is bound by a rope [guṇa]; and by creating non-attachment, it releases the Puruṣa. He who thinks the objects of senses are all poison, becomes free; but taking them as nectar, he is bound.

तस्मान्मनः कारणमस्य जन्तो-
बर्न्धस्य मोक्षस्य च वा विधाने ।
बन्धस्य हेतुर्मलिनं रजोगुणै-
र्मोक्षस्य शुद्धं विरजस्तमस्कम् ॥ 174

Tasmān manaḥ kāraṇam asya jantoḥ
bandhasya mokṣasya ca vā vidhāne;
bandhasya hetuḥ malinaṁ rajo-guṇaiḥ
mokṣasya suddham virajas tamaskam.

Therefore, the mind is the cause both of bondage and the release of individuals. Impure rajas is the cause of bondage; and pure sattva, free from rajas and tamas is the cause of release.

विवेकवैराग्यगुणातिरेका-
च्छुद्धत्वमासाद्य मनो विमुक्त्यै ।
भवत्यतो बुद्धिमतो मुमुक्षो-
स्ताभ्यां दृढाभ्यां भवितव्यमग्रे ॥ 175

Viveka-vairāgya-guṇ'ātirekāt
śuddhatvam āsādya mano vimuktyai;
bhavaty'ato buddhimato mumukṣoḥ
tābhyāṁ dṛḍhābhyāṁ bhavitavyam agre.

By the increase of viveka [discrimination] and vairāgya, [renunciation] the mind becomes purified and is ready for liberation. Therefore, one who is intelligent and desirous of liberation should have these two qualities (discrimination and renunciation) well-established in him.

मनो नाम महाव्याघ्रो विषयारण्यभूमिषु ।
चरत्यत्र न गच्छन्तु साधवो ये मुमुक्षवः ॥ 176

Mano nāma mahā-vyāghro viṣay'āraṇya-bhūmiṣu;
caraty'atra na gacchantu sādhavo ye mumukṣavaḥ.

A great tiger, whose name is the mind, wanders in this world. The objects of senses are the forest where this great tiger wanders. Therefore, one who is desirous of liberation should not go there.

मनः प्रसूते विषयानशेषान्
स्थूलात्मना सूक्ष्मतया च भोक्तुः ।
शरीरवर्णाश्रमजातिभेदान्
गुणक्रियाहेतुफलानि नित्यम् ॥ 177

manaḥ prasūte viṣayān aśeṣān
sthūl'ātmanā sūkṣmatayā ca bhoktuḥ;
śarīra-varṇāśrama-jāti-bhedān
guṇa-kriyā-hetu-phalāni nityam.

This mind produces for the enjoyer different kinds of objects of senses, either gross or subtle. Body, colour, caste, āśrama [these are four: student, householder, retirement into the forest, and sannyāsin], as also the qualities, actions, and their results — these are all creations of the mind.

असंगचिद्रूपममुं विमोह्य
देहेन्द्रियप्राणगुणैर्निबद्ध्य ।
अहंममेति भ्रमयत्यजस्रं
मनः स्वकृत्येषु फलोपभुक्तिषु ॥ 178

Asaṅga-cidrūpam amuṁ vimohya
deh'endriya-prāṇa-guṇair-nibadhya;
ahaṁ mam'eti bhramayaty'ajasraṁ
manaḥ svakṛtyeṣu phal'opa-bhuktiṣu.

Consciousness is never touched by anything; yet with this body, senses, prāṇas, qualities, and all these things, the mind deludes the Consciousness and creates for him [the enjoyer] the knowledge that "I am" — the knowledge of "me" and "mine" — and deludes him again and again; and he [the jīva] enjoys or suffers.

अध्यासदोषात्पुरुषस्य संसृति-
रध्यासबन्धस्त्वमुनैव कल्पितः ।
रजस्तमोदोषवतोऽविवेकिनो
जन्मादिदुःखस्य निदानमेतत् ॥ 179

Adhyāsa-doṣāt puruṣasya saṁsṛtiḥ
adhyāsa-bandhas tv'amunaiva kalpitaḥ;
rajas-tamo-doṣavato'avivekino
janmādi duḥkhasya nidānam etat.

Identification with the unreal is the cause of this world for the Puruṣa. The mind is the creator of this identification of the soul with the unreal body. He who is without discrimination and full of rajas and tamas — his mind creates bondage; and he who is in the sattva quality, his mind cannot create bondage.

अतः प्राहुर्मनोऽविद्यां पण्डितास्तत्त्वदर्शिनः ।
येनैव भ्राम्यते विश्वं वायुनेवाभ्रमण्डलम् ॥ 180

Ataḥ prāhur mano'avidyāṁ paṇḍitās tattva-darśinaḥ;
yen'aiva bhrāmyate viśvaṁ
vāyun'ev'ābhra-maṇḍalam.

Therefore, the sages who know the reality of things, call this mind the cause of all ignorance, by which the whole universe is driven, as the wind drives the clouds.

तन्मनःशोधनं कार्यं प्रयत्नेन मुमुक्षुणा ।
विशुद्धे सति चैतस्मिन्मुक्तिः करफलायते ॥ 181

Tan manaḥśodhanaṁ kāryaṁ prayatnena
mumukṣuṇā;
viśuddhe sati c'aitasmin muktiḥ kara-phalāyate.

Therefore, the duty of one who desires liberation should be to purify the mind, and then freedom appears to him like an apple in his hand.

How to purify the mind?

मोक्षैकसक्त्या विषयेषु रागं
निर्मूल्य संन्यस्य च सर्वकर्म ।
सच्छ्रद्धया यः श्रवणादिनिष्ठो
रजःस्वभावं स धुनोति बुद्धेः ॥ 182

Mokṣ'aika-saktyā viṣayeṣu rāgaṁ
nirmūlya saṁnyasya ca sarva-karma;
sacchraddhayā yaḥ śravaṇādi-niṣṭho
rajas svabhāvaṁ sa dhunoti buddeḥ.

I tell you this: Have desire for liberation alone, not for anything else. Be resolute for liberation. Root out the attachment for the objects of senses. Give up all works in that direction. Be steadfast in faith and intent in hearing, contemplating, and meditating upon great words of the scriptures. He alone who does this, gets rid of the rajas and tamas qualities of intellect and gains the sattva quality.

मनोमयो नापि भवेत्परात्मा
ह्याद्यन्तवत्त्वात्परिणामिभावात् ।
दुःखात्मकत्वाद्विषयत्वहेतो-
र्द्रष्टा हि दृश्यात्मतया न दृष्टः ॥ 183

Manomayo n'āpi bhavet parātmā
hy'ādy'antavattvāt pariṇāmi-bhāvāt;
duḥkh'ātmakatvāt viṣayatva-hetoḥ
draṣṭā hi dṛśy'ātmatayā na dṛṣṭaḥ.

This third sheath (Manomaya kośa) is not the Ātman. It cannot be, because it has a beginning and an end, while the Ātman has neither a beginning nor an end. The mind undergoes change, and the Ātman is changeless; so it cannot be the Ātman. The mind has pain; the Ātman is Blissfulness Itself. The mind has causes to be happy and miserable (due to the objects of senses), but the Ātman has no cause for its Blissfulness. It is its nature. The mind is not the seer; you can see the mind. And what is seen cannot be the seer. The Ātman is the seer.

The Knowledge Sheath

बुद्धिर्बुद्धीन्द्रियैः सार्धं सवृत्तिः कर्तृलक्षणः ।
विज्ञानमयकोशः स्यात्पुंसः संसारकारणम् ॥ 184

Buddhir buddh'īndriyaiḥ sārdhaṁ savṛttiḥ
kartṛ-lakṣaṇaḥ;
vijñāna-maya-kośaḥ syāt puṁsaḥ saṁsāra-kāraṇam.

Then, the fourth sheath is the buddhi and the organs of feeling, with their actions, and the idea of "I am the doer and the seer." This is the "sheath of intellect" [Vijñānamaya kośa]; and it is the cause of the world for the Puruṣa [embodied being].

अनुव्रजच्चित्प्रतिबिम्बशक्ति-
विज्ञानसंज्ञः प्रकृतेर्विकारः ।

ज्ञानक्रियावानहमित्यजस्रं
देहेन्द्रियादिष्वभिमन्यते भृशम् ॥ 185

Anuvraja-ccit-prati-bimba-śaktiḥ
vijñāna-saṁjñaḥ prakṛter vikāraḥ;
jñāna-kriyāvān aham ity'ajasraṁ
deh'endriy'ādiṣv'abhimanyate bhṛśam.

This intellect is the reflection of Consciousness, but it is the transformation of Prakrti; so it cannot be the Ātman. It works as "I." It feels "I do, see, and hear." These are all the works of the intellect; it feels in the body and in the senses.

How long has the sheath of intellect existed?

अनादिकालोऽयमहंस्वभावो
जीवः समस्तव्यवहारवोढा ।
करोति कर्माण्यपि पूर्ववासनः
पुण्यान्यपुण्यानि च तत्फलानि ॥ 186

Anādi-kālo'ayam ahaṁ-svabhāvo
jīvaḥ samasta-vyavahāra-voḍhā;
karoti karmāṇy api pūrva-vāsanaḥ
puṇyāny'apuṇyāni ca tat-phalāni.

Beginningless, from time immemorial it has been doing all the works in the world. Following the desires in the past, it engages itself in works — good and bad — and enjoys their results.

भुङ्क्ते विचित्रास्वपि योनिषु व्रज-
न्नायाति निर्यात्यध ऊर्ध्वमेषः ।

अस्यैव विज्ञानमयस्य जाग्रत्-
स्वप्नाद्यवस्थाः सुखदुःखभोगः ॥ 187

Bhuṅkte vicitrāsv'api yoniṣu vrajan
āyāti niryāty adha ūrdhvam eṣaḥ;
asy'aiva vijñāna-mayasya jāgrat-
svapnādy avasthāḥ sukha-duḥkha-bhogaḥ.

It takes different kinds of bodies in different planets. And the three states which you see — jāgrat, svapna, and suṣupti — all belong to this sheath of intellect. as also pleasure and pain.

देहादिनिष्ठाश्रमधर्मकर्म-
गुणाभिमानः सततं ममेति ।
विज्ञानकोशोऽयमतिप्रकाशः
प्रकृष्टसान्निध्यवशात्परात्मनः ।
अतो भवत्येष उपाधिरस्य
यदात्मधीः संसरति भ्रमेण ॥ 188

Deh'ādi-niṣṭh'āśrama-dharma-karma-
guṇ'ābhimānaḥ satataṁ mameti;
vijñāna-kośo'ayam atiprakāśaḥ
prakṛṣṭa-sānnidhya-vaśāt par'ātmanaḥ;
ato bhavaty eṣa upādhir asya
yad'ātmadhīḥ saṁsarati bhrameṇa.

The reflection of the Ātman is here more than anywhere else, because it is very near to the Ātman. And it is the upādhi (super imposed adjunct) of the Ātman. In this sheath, the Ātman manifests

itself as the doer, though it is the anvil that gives shape to all, but takes no shape — being all the time the same.

The Non-attachment of the Self

योऽयं विज्ञानमयः प्राणेषु हृदि स्फुरत्ययं ज्योतिः।
कूटस्थः सन्नात्मा कर्ता भोक्ता भवत्युपाधिस्थः॥ 189

Yo'ayaṁ vijñāna-mayaḥ prāṇeṣu hṛdi sphuraty'ayaṁ jyotiḥ;
kūṭasthaḥ sann ātmā kartā bhoktā bhavaty upādhisthaḥ.

The mind, or buddhi, creates everything, but remaining in the upādhis (super imposed adjuncts), the Atman appears as the doer, enjoyer, etc.

स्वयं परिच्छेदमुपेत्य बुद्धे-
स्तादात्म्यदोषेण परं मृषात्मनः।
सर्वात्मकः सन्नपि वीक्षते स्वयं
स्वतः पृथक्त्वेन मृदो घटानिव॥ 190

Svayaṁ paricchedam upetya buddheḥ
tādātmya-doṣeṇa paraṁ mṛṣātmanaḥ;
sarv'ā'tmakaḥ sann api vīkṣate svayaṁ
svataḥ pṛthaktvena mṛdo ghaṭān iva.

This Ātman, though the Ātman of all, sees itself separate. Identifying itself with this intellect, it becomes as that which is cut off from the whole, limited, as a pitcher is cut off from the earth.

उपाधिसंम्बन्धवशात्परात्मा
ह्युपाधिधर्माननुभाति तद्गुणः ।
अयोविकारानविकारिवह्निव-
त्सदैकरूपोऽपि परः स्वभावात् ॥ 191

Upādhi-sambandha-vaśāt parātmā-
hy upādhi-dharmān anubhāti tadguṇaḥ;
ayo-vikārān avikāri-vahnivat
sad'aika-rūpo'api paraḥ svabhāvāt.

Only because of that contact with the upādhis (super imposed adjuncts) does this Ātman manifest qualities which are in name — as the fire from the contact with the iron takes the qualities that are in the iron — and yet does not change its nature. Therefore, this Ātman is always uniform. Its nature is beyond everything.

The Path to Liberation

शिष्य उवाच
भ्रमेणाप्यन्यथा वाऽस्तु जीवभावः परात्मनः ।
तदुपाधेरनादित्वान्नानादेर्नाश इष्यते ॥ 192

Śiṣya uvāca:
bhrameṇ'āpy'anyathā vā'astu jīvabhāvaḥ parātmanaḥ;
tad upādher anāditvāt n'ānāder nāśa iṣyate.

अतोऽस्य जीवभावोऽपि नित्या भवति संसृतिः ।
न निवर्तेत तन्मोक्षः कथं मे श्रीगुरो वद ॥ 193

- additional part or thing.

Ato'asya jīva-bhāvo'api nityā bhavati saṁsṛtiḥ;
na nivarteta tan mokṣaḥ katham me śrī guro vada.

The disciple said:
So far I have understood, but if this is so, liberation is impossible. You say that through ignorance the Ātman has become bound, and you say that there is no beginning to these upādhis. If it is so, how can it end? There cannot be an end to what has no beginning, and, therefore, this state of egoism must be endless. So how can there be any liberation? Kindly tell me that, O Saviour of mankind.

श्रीगुरुरुवाच
सम्यक् पृष्टं त्वया विद्वन्सावधानेन तच्छृणु ।
प्रामाणिकी न भवति भ्रान्त्या मोहितकल्पना ॥ 194

Śrī gurur-uvāca:
samyak pṛṣṭaṁ tvayā vidvan sāvadhānena tac chṛṇu;
prāmāṇikī na bhavati bhrāntyā mohita-kalpanā.

The Master said:
You have questioned rightly and fully, O learned one. Now listen attentively and carefully. The imagination that one has through delusion, (through ignorance), can never be an established fact.

भ्रान्तिं विना त्वसङ्गस्य निष्क्रियस्य निराकृतेः ।
न घटेतार्थसम्बन्धो नभसो नीलतादिवत् ॥ 195

Bhrāntiṁ vinā tv'asaṅgasya niṣkriyasya nirākṛteḥ;
na ghaṭet'ārtha saṁbandho nabhaso nīlatā'ādivat.

And without ignorance there can never be any contact with the objects — with the upādhis of that Ātman — who is alone, actionless, and formless, as the blueness of the sky.

स्वस्य द्रष्टुर्निर्गुणस्याक्रियस्य
प्रत्यग्बोधानन्दरूपस्य बुद्धेः ।
भ्रान्त्या प्राप्तो जीवभावो न सत्यो
मोहापाये नास्त्यवस्तुस्वभावात् ॥ 196

svasya draṣṭur nirguṇasy'ākriyasya
pratyag-bodh'ānanda-rūpasya buddheḥ;
bhrāntyā prāpto jīva-bhāvo na satyo
mohāpāye nāsty'avastu-svabhāvāt.

The seer, beyond all qualities, all actions — the blissful Ātman — has taken this state of being "I" through ignorance only. It is not real. When the ignorance comes to naught, it does not remain.

यावद् भ्रान्तिस्तावदेवास्य सत्ता
मिथ्याज्ञानोज्जृम्भितस्य प्रमादात् ।
रज्ज्वां सर्पो भ्रान्तिकालीन एव
भ्रान्तेर्नाशे नैव सर्पोऽपि तद्वत् ॥ 197

Yāvad bhrāntis tāvad ev'āsya sattā
mithyā-jñāno'jjṛmbhitasya pramādāt;

rajjvāṁ sarpo bhrānti-kālīna eva
bhrānter nāśe n'aiva sarpo'api tadvat.

As long as ignorance remains, so long does this state of being "I" exist, which rises from false knowledge. You see the snake in the rope only when you are in ignorance. When the ignorance is gone, the snake is not there.

अनादित्वमविद्यायाः कार्यस्यापि तथेष्यते ।
उत्पन्नायां तु विद्यायामाविद्यकमनाद्यपि ॥ 198

Anāditvam avidyāyāḥ kāryasy'āpi tath'eṣyate;
utpannāyāṁ tu vidyāyāṁ āvidyakam anādy api.

प्रबोधे स्वप्नवत्सर्वं सहमूलं विनश्यति ।
अनाद्यपीदं नो नित्यं प्रागभाव इव स्फुटम् ॥ 199

Prabodhe svapnavat sarvaṁ saha-mūlaṁ vinaśyati;
anādy apīdaṁ no nityaṁ prāg-abhāva iva sphuṭam.

That avidyā is beginningless, but when vidya takes rise, then this avidyā disappears, just as in the wakeful state the dream comes to naught; with root and all it dies. So when it is merged in the Ātman, this intellect also comes to an end like previous non-existence.

अनादेरपि विध्वंसः प्रागभावस्य वीक्षितः ।
यद्बुद्ध्युपाधिसम्बन्धात्परिकल्पितमात्मनि ॥ 200

जीवत्वं न ततोऽन्यस्तु स्वरूपेण विलक्षणः ।
सम्बन्धस्त्वात्मनो बुद्ध्या मिथ्याज्ञानपुरःसरः ॥ 201

Anāder api vidhvaṁsaḥ prāg-abhāvasya vīkṣitaḥ;
yad buddhy'upādhi-saṁbandhāt parikalpitam ātmani.
Jīvatvaṁ na tato'anyas tu svarūpeṇa vilakṣaṇaḥ;
saṁbandhaḥ tv'ātmano buddhyā mithyā-jñana-purassaraḥ.

*We see that a previous state of non-existence may come to an end, even though it is beginningless. It is the same with the semblance of an individual self. This semblance is due to a false identification of the Ātman with the intellect and other coverings. The Ātman, by its very nature, is essentially distinct and separate from them. The identification of the Ātman with the intellect, etc., is caused by ignorance.

But this state of "I" is not anything separate from the real Ātman; Is the serpent separate from the rope?

विनिवृत्तिर्भवेत्तस्य सम्यग्ज्ञानेन नान्यथा ।
ब्रह्मात्मैकत्वविज्ञानं सम्यग्ज्ञानं श्रुतेर्मतम् ॥ 202

Vinivṛttir bhavet tasya samyag-jñānena n'ānyathā;
brahm'ātm'aikatva-vijñānaṁ samyag-jñānaṁ śruter matam.

Real knowledge is the cause of its destruction. Real knowledge is that: Brahman and Ātman are one and the same. This is the sure decision of the scripture.

तदात्मानात्मनोः सम्यग्विवेकेनैव सिध्यति ।
ततो विवेकः कर्तव्यः प्रत्यगात्मसदात्मनोंः ॥ 203

tad ātmā-anātmanoḥ samyag viveken'aiva siddhyati;
tato vivekaḥ kartavyaḥ pratyag-ātmā sadātmanoḥ.

And that oneness of Ātman only exists through discrimination between this self and the real Self.

जलं पंकवदत्यन्तं पंकापाये जलं स्फुटम् ।
यथा भाति तथात्मापि दोषाभावे स्फुटप्रभः ॥ 204

Jalaṁ paṅkavad-atyantam paṅk'āpāye jalaṁ sphuṭam;
yathā bhāti tath'ātm'ā'api doṣābhāve sphuṭa-prabhaḥ.

There is water mixed with mud; and when the mud subsides, the water remains clear, or when the mud is separated from the water, you see the clear water. But the water, when mixed with its upādhi [the mud], does not appear clear. So also, when you separate this [the Ātman from its upādhi, the non-Self], the Ātman shines in its own glory.

असन्निवृत्तौ तु सदात्मना स्फुटं
प्रतीतिरेतस्य भवेत्प्रतीचः ।
ततो निरासः करणीय एव
सदात्मनः साध्वहमादिवस्तुनः ॥ 205

Asan nivṛttau tu sad'ātmanāḥ sphuṭam
pratītir etasya bhavet pratīcaḥ;
tato nirāsaḥ karaṇīya evā
sadātmanaḥ sādhv'aham ādi vastunaḥ.

When you have done away with the unreal, then manifests the real; and one comes face to face with the real. Therefore, it is meet to do away with the unreal by identifying one's self with the real Self.

अतो नायं परात्मा स्याद्विज्ञानमयशब्दभाक् ।
विकारित्वाज्जडत्वाच्च परिच्छिन्नत्वहेतुतः ।
दृश्यत्वाद्व्यभिचारित्वान्नानित्यो नित्य इष्यते ॥ 206

Ato n'āyaṁ parātmā syāt vijñanamaya-śabdabhāk;
vikāritvāt jaḍatvāt ca paricchinnatva-hetutaḥ;
dṛśyatvād vyabhicāritvān n'ānityo nitya iṣyate.

This ego, which is the result of the fourth sheath, cannot be the Ātman because it is transformed, insentient, limited, and it can be seen. It undergoes change, therefore it is impermanent.

The Blissful Sheath

आनन्दप्रतिबिम्बचुम्बिततनुर्वृत्तिस्तमोजृम्भिता
स्यादानन्दमयः प्रियादिगुणकः स्वेष्टार्थलाभोदयः ।
पुण्यस्यानुभवे विभाति कृतिनामानन्दरूपः स्वयं
सर्वो नन्दति यत्र साधु तनुभृन्मात्रः प्रयत्नं
विना ॥ 207

Ānanda-pratibimba-cumbita-tanuḥ vṛttis tamo
jṛmbhitā
syād ānandamayaḥ priy'ādi-guṇakaḥ
sveṣṭ'ārtha-lābh'odayaḥ;

puṇyasy'ānubhave vibhāti kṛtinām ānanda-rūpaḥ svayaṁ
sarvo nandati yatra sādhu tanubhṛn-mātraḥ prayatnaṁ vinā.

The fifth sheath is the Ānandamaya kośa, the "blissful sheath," the reflection of the real blissfulness. But it is reflected in the tamas quality of Māyā, and one feels it only under favourable circumstances. It comes from good actions and appears without any effort on one's own part.

आनन्दमयकोशस्य सुषुप्तौ स्फूर्तिरुत्कटा ।
स्वप्नजागरयोरीषदिष्टसंदर्शनादिना ॥ 208

Ānanda-maya-kośasya suṣuptau sphūrtir-utkaṭā;
svapna-jāgarayor īṣad iṣṭa-sandarśan'ādinā.

This is the fifth sheath. It can be seen only in suṣupti. In dream and in the wakeful state, you can get a glimpse of it when you meet with favourable conditions or the fulfilment of desires.

नैवायमानन्दमयः परात्मा
सोपाधिकत्वात्प्रकृतेर्विकारात् ।
कार्यत्वहेतोः सुकृतक्रियाया
विकारसंघातसमाहितत्वात् ॥ 209

Naiv'āyam ānandamayaḥ parātmā
sopādhikatvāt prakṛter vikārāt;
kāryatva-hetoḥ sukṛta-kriyāyā
vikāra-saṅghāta-samāhitatvāt.

This is not the Ātman, because it has something to depend on; and the Ātman shines in its own glory. Then also it is the transformation of nature. It requires good actions to be blissful, so it has a cause. Therefore, it is not the Ātman. It remains with the body, which is the result of the guṇas. Therefore, it is not the Ātman.

पञ्चानामपि कोशानां निषेधे युक्तितः श्रुतेः ।
तन्निषेधावधि साक्षी बोधरूपोऽवशिष्यते ॥ 210

Pañcānām api kośānāṁ niṣedhe yuktitaḥ Śruteḥ;
tan niṣedh'āvadhi sākṣī bodharūpo'avaśiṣyate.

योऽयमात्मा स्वयंज्योतिः पञ्चकोशविलक्षणः ।
अवस्थात्रयसाक्षी सन्निर्विकारो निरञ्जनः ।
सदानन्दः स विज्ञेयः स्वात्मत्वेन विपश्चिता ॥ 211

Yo'ayam ātmā svayaṁ-jyotiḥ pañcakośa-vilakṣaṇaḥ;
avasthā-traya-sākṣī san nirvikāro nirañjanaḥ;
sadānandaḥ sa vijñeyaḥ sv'ātmatvena vipaścitā.

If you can do away with these five sheaths through the instructions of the scriptures, what remains? The witness, the consciousness — that is the Ātman — self-effulgent, free from the five sheaths, the witness of the three states (jāgrat, svapna, and suṣupti), never changing, pure, ever-blissful. Know this as thine own Self. That is the Ātman.

Nature of the Self

शिष्य उवाच
मिथ्यात्वेन निषिद्धेषु कोशेष्वेतेषु पञ्चसु ।
सर्वाभावं विना किञ्चिन्न पश्याम्यत्र हे गुरो ।
विज्ञेयं किमु वस्त्वस्ति
स्वात्मनाऽऽत्मविपश्चिता ॥ 212

Śiṣya uvāca
Mithyātvena niṣiddheṣu kośeṣv'eteṣu pañcasu;
sarv'ābhāvaṁ vinā kiñcinna paśyāmy atra he guro.
vijñeyaṁ kimu vastvasti svātmanā ātmavipaścitā.

The Pupil said:
I do not understand. You ask me to do away with all these five sheaṭhs, and when I do that, I see nothing remains. I see nothing but the voidness of all. Therefore, tell me what is to be known there.

श्रीगुरुरुवाच
सत्यमुक्तं त्वया विद्वन्निपुणोऽसि विचारणे ।
अहमादिविकारास्ते तदभावोऽयमप्यनु ॥ 213

Śrī gurur-uvāca
Satyaṁ uktaṁ tvayā vidvan nipuṇo'asi vicāraṇe;
aham'ādi-vikārās te tad abhāvo'ayam apy'anu.

The Master said:
O learned One, you have told the truth. You are quick to understand things. That is the Ātman, because, "I" and everything else are only the

transformation, and want of that change is the Ātman.

सर्वे येनानुभूयन्ते यः स्वयं नानुभूयते ।
तमात्मानं वेदितारं विद्धि बुद्ध्या सुसूक्ष्मया ॥ 214

Sarve yen'ānubhūyante yaḥ svayaṃ n'ānubhūyate;
tam ātmānaṁ veditāraṁ viddhi buddhyā susūkṣmayā.

By whom everything is understood, but who is understood by none, that is the Ātman, the knower of all, known only by very keen understanding — pure intellect.

तत्साक्षिकं भवेत्तत्तद्यद्यद्येनानुभूयते ।
कस्याप्यननुभूतार्थे साक्षित्वं नोपयुज्यते ॥ 215

Tat sākṣikaṁ bhavet tat tat yad yad yen'ānubhūyate;
kasyāpy ananubhūt'ārthe sākṣitvaṁ n'opayujyate.

You become the witness of that which you see. When there is nothing to be seen, the concept of a witness becomes irrelevant.

असौ स्वसाक्षिको भावो यतः स्वेनानुभूयते ।
अतः परं स्वयं साक्षात्प्रत्यगात्मा न चेतरः ॥ 216

Asau sva-sākṣiko bhāvo yataḥ sven'ānubhūyate;
ataḥ paraṁ svayaṁ sākṣāt pratyag-ātmā na c'etaraḥ.

But of one who can never be comprehended — who can be the witness of that? Therefore,

the Ātman is the witness of Himself, because He knows Himself.

जाग्रत्स्वप्नसुषुप्तिषु स्फुटतरं योऽसौ समुज्जृम्भते
प्रत्यग्रूपतया सदाहमहमित्यन्तः स्फुरन्नेकधा ।
नानाकारविकारभागिन इमान् पश्यन्नहंधीमुखान्
नित्यानन्दचिदात्मना स्फुरति तं विद्धि
स्वमेतं हृदि ॥ 217

Jāgrat-svapna-suṣuptiṣu sphuṭataraṁ yo'asau
samujjṛmbhate
pratyag-rūpaṭayā sad'āham-aham ityantaḥ
sphurann' ekadhā
nān'ākāra-vikāra-bhāgina imān
paśyann-ahaṁ-dhīmukhān
nityānanda-cidātmanā sphurati taṁ
viddhi svam etaṁ hṛdi.

Therefore, this Ātman which you have understood is that void — not separate from it. In jāgrat, in svapna, in suṣupti, He manifests in these three states in the form of consciousness and never forgets that He is uniform. And He remains the witness of all transformations, ever-blissful, ever-intelligent. Know Him in your own heart.

How to see Him?

घटोदके बिम्बितमर्कबिम्ब-
मालोक्य मूढो रविमेव मन्यते ।
तथा चिदाभासमुपाधिसंस्थं
भ्रान्त्याहमित्येव जडोऽभिमन्यते ॥ 218

Ghaṭ'odake bimbitam arka-bimbam
ālokya mūḍho ravim eva manyate;
tathā cid'ābhāsam upādhi-saṁsthaṁ
bhrānty'āham ity'eva jaḍo'abhimanyate.

There is a pitcher of water, and there is the reflection of the sun in the water. Seeing that reflection, the fool thinks that that is the sun. So in the upādhis (ego), the reflection of the Ātman is ignorance. The fool thinks that that is the Ātman.

घटं जलं तद्गतमर्कबिम्बं
विहाय सर्वं विनिरीक्ष्यतेऽर्कः ।
तटस्थ एतत्त्रितयावभासकः
स्वयंप्रकाशो विदुषा यथा तथा ॥ 219

Ghaṭaṁ jalaṁ tadgatam-arka-bimbaṁ
vihāya sarvaṁ vinirīkṣyate'arkaḥ;
taṭastha etat tritay'āvabhāsakaḥ
svayaṁ-prakāśo viduṣā yathā tathā.

By giving up the reflection in the water, one sees the real sun in the sky. So one should give up these three states — jāgrat, svapna, and suṣupti — and see that anvil-like Ātman, which is the cause of all manifestations and is self-effulgent.

देहं धियं चित्प्रतिबिम्बमेवं
विसृज्य बुद्धौ निहितं गुहायाम् ।

द्रष्टारमात्मानमखण्डबोधं
सर्वप्रकाशं सदसद्विलक्षणम् ॥ 220

Dehaṁ dhiyaṁ cit-pratibimbam evaṁ
visṛjya buddhau nihitaṁ guhāyām;
draṣṭāram ātmānam akhaṇḍa-bodhaṁ
sarva-prakāśaṁ sad-asad-vilakṣaṇam.

नित्यं विभुं सर्वगतं सुसूक्ष्म-
मन्तर्बहिःशून्यमनन्यमात्मनः ।
विज्ञाय सम्यङ्निजरूपमेतत्
पुमान् विपाप्मा विरजो विमृत्युः ॥ 221

Nityaṁ vibhuṁ sarva-gataṁ su-sūkṣmaṁ
antar bahiḥ śūnyam ananyam ātmanaḥ;
vijñāya samyaṅ nija-rūpametat
pumān vipāpmā virajo vimṛtyuḥ.

Giving up this body, intellect, and the reflection of consciouness in the intellect, and resting in the cave of the heart, the seer — the Ātman, indivisible consciousness, the manifester of all, separated from the manifested and unmanifested, ever-existent, and beyond all, all-permeating, very minute, with neither inside nor outside, the One without a second — knowing Him, the real Self of all, the individual becomes free from birth and death.

विशोक आनन्दघनो विपश्चित्
स्वयं कुतश्चिन्न बिभेति कश्चित् ।

नान्योऽस्ति पन्था भवबन्धमुक्ते-
विंना स्वतत्त्वावगमं मुमुक्षोः ॥ 222

Viśoka ānanda-ghano vipaścit
svayaṁ kutaścin na bibheti kaścit;
nānyo'asti panthā bhava-bandha-mukteḥ
vinā sva-tattv'āvagamaṁ mumukṣoḥ.

Knowing that blissfulness beyond all description, he is never afraid of anything. And there is no other way to be free from the bondage of this birth and death, except knowing that as one's own Self.

ब्रह्माभिन्नत्वविज्ञानं भवमोक्षस्य कारणम् ।
येनाद्वितीयमानन्दं ब्रह्म सम्पद्यते बुधैः ॥ 223

Brahm'ābhinnatva-vijñānaṁ bhava-mokṣasya
kāraṇam;
yen'ādvitīyam ānandaṁ brahma saṁpadyate
budhaiḥ.

This is the cause of liberation from the world — the consciousness, the knowledge of the non-separateness of the self from the Supreme. By this knowledge, one attains that Bliss Eternal.

ब्रह्मभूतस्तु संसृत्यै विद्वान्नावर्तते पुनः ।
विज्ञातव्यमतः सम्यग्ब्रह्माभिन्नत्वमात्मनः ॥ 224

Brahma-bhūtas tu saṁsṛtyai vidvān
n'āvartate punaḥ;
vijñātavyam ataḥ samyag
brahm'ābhinnatvam-ātmanaḥ.

One who becomes Brahman does not come back to this ignorance. Therefore, this oneness should be realized.

सत्यं ज्ञानमनन्तं ब्रह्म विशुद्धं परं स्वतःसिद्धम् ।
नित्यानन्दैकरसं प्रत्यगभिन्नं निरन्तरं जयति ॥ 225

Satyaṁ jñānam anantaṁ brahma viśuddhaṁ
paraṁ svatas–siddham;
nity'ānand'aika-rasaṁ pratyag abhinnaṁ
nirantaraṁ jayati.

True knowledge of the eternal as pure, supreme, self-existent, self-evident, ever-blissful, uniform, not separate from this consciousness — this consciousness itself, shines eternal.

Everything is Brahman

सदिदं परमाद्वैतं स्वस्मादन्यस्य वस्तुनोऽभावात् ।
न ह्यन्यदस्ति किञ्चित् सम्यक्
परमार्थतत्त्वबोधदशायाम् ॥ 226

Sad idaṁ param'ādvaitaṁ svasmād anyasya
vastuno'abhāvāt;
na hy anyad asti kiñcit samyak
paramārtha-tattva-bodha-daśāyām

This is all — the real, One without a second — because there is no other except the Ātman when one realizes the Ātman.

यदिदं सकलं विश्वं नानारूपं प्रतीतमज्ञानात् ।
तत्सर्वं ब्रह्मैव प्रत्यस्ताशेषभावनादोषम् ॥ 227

Yad idaṁ sakalaṁ viśvaṁ nānā-rūpaṁ
pratītam ajñānāt;
tat sarvaṁ brahm'aiva
pratyastāśeṣa-bhāvanā-doṣam.

मृत्कार्यभूतोऽपि मृदो न भिन्नः
कुम्भोऽस्ति सर्वत्र तु मृत्स्वरूपात् ।
न कुम्भरूपं पृथगस्ति कुम्भः
कुतो मृषा कल्पितनाममात्रः ॥ 228

Mṛt-kārya-bhūto'api mṛdo na bhinnaḥ
kumbho'asti sarvatra tu mṛt-svarūpāt;
na kumbha-rūpaṁ pṛthag asti kumbhaḥ
kuto mṛṣā kalpita-nāma-mātraḥ.

केनापि मृद्भिन्नतया स्वरूपं
घटस्य संदर्शयितुं न शक्यते ।
अतो घटः कल्पित एव मोहा-
न्मृदेव सत्यं परमार्थभूतम् ॥ 229

Kenāpi mṛd-bhinnatayā svarūpaṁ
ghaṭasya saṃdarśayituṁ na śakyate;
ato ghaṭaḥ kalpita eva mohāṭ
mṛd'eva satyaṁ paramārtha-bhūtam.

When different kinds of thoughts enter into the Ātman, all things become one, just as what comes out of the earth is not separate from the earth, but earth itself.

The earth [clay] is real; the pitcher is imagination, existing in name only and not separate from the earth [clay].

सद्ब्रह्मकार्यं सकलं सदेवं
तन्मात्रमेतन्न ततोऽन्यदस्ति ।
अस्तीति यो वक्ति न तस्य मोहो
विनिर्गतो निद्रितवत्प्रजल्पः ॥ 230

Sad brahma-kāryam sakalaṁ sad'evam
tan-mātram etan na tato'anyad asti;
ast'īti yo vakti na tasya moho
vinirgato nidritavat prajalpah.

Brahman, alone is real, and whatever comes out from Brahman is real. The real cannot produce what is unreal. It is That. There is nothing except That. He that says there is something separate, his delusion has not yet vanished. He is as one speaking in his sleep.

ब्रह्मैवेदं विश्वमित्येव वाणी
श्रौती ब्रूतेऽथर्वनिष्ठा वरिष्ठा ।
तस्मादेतद्ब्रह्ममात्रं हि विश्वं
नाधिष्ठानाद्भिन्नताऽऽरोपितस्य ॥ 231

Brahm'aiv'edaṁ viśvam ity'eva vāṇī
śrautī brūte'atharva-niṣṭhā variṣṭhā;
tasmād etad brahma-mātraṁ hi viśvaṁ
n'ādhiṣṭhānād bhinnatā'āropitasya.

The scripture [Atharva Veda] says this world is Brahman. All is Brahman. Therefore, all this world is nothing but Brahman. What you impute to a thing [superimpose] is not separate from that to which you impute [the substratum]. The basis of all is Brahman. Therefore, what you call the world is not the world, but Brahman.

सत्यं यदि स्याज्जगदेतदात्मनोऽ
नन्तत्त्वहानिर्निगमाप्रमाणता ।
असत्यवादित्वमपीशितुः स्या-
न्नैतत्त्रयं साधु हितं महात्मनाम् ॥ 232

Satyaṁ yadi syāj jagad'etad ātmano'
anantatva-hānir nigam'āpramāṇatā;
asatya-vāditvam ap'īśituḥ syāt
n'aitat trayaṁ sādhu hitaṁ mahātmanām.

If this world is real, the scripture becomes worthless, there remains no basis of truth, and the evidence of men of realization who have realized the Ātman, becomes untrue.

ईश्वरो वस्तुतत्त्वज्ञो न चाहं तेष्ववस्थितः ।
न च मत्स्थानि भूतानीत्येवमेव व्यचीक्लृपत् ॥ 233

Īśvaro vastu-tattvajño na c'āhaṁ teṣv'avasthitaḥ;
na ca mat-sthāni bhūtānī ty'evam eva vyacīkḷpat.

He [the Lord], who knows the reality of things, said, "I am not in the elements, neither are the elements in Me." And this world is nothing but

the composition of the elements. Therefore, the world is not real.

Where is the world?

यदि सत्यं भवेद्विश्वं सुषुप्तावुपलभ्यताम् ।
यन्नोपलभ्यते किञ्चिदतोऽसत्स्वप्नवन्मृषा ॥ 234

Yadi satyaṁ bhaved viśvaṁ suṣuptāv'upalabhyatām;
yan no'palabhyate kiñcid ato'asat svapnavan mṛṣā.

If the world is real, let it be perceived when you are in deep sleep also. You cannot comprehend anything then. Therefore, it is not. It is like a dream.

अतः पृथङ्नास्ति जगत्परात्मनः
पृथक्प्रतीतिस्तु मृषा गुणादिवत् ।
आरोपितस्यास्ति किमर्थवत्ताऽ-
धिष्ठानमाभाति तथा भ्रमेण ॥ 235

Ataḥ pṛthaṅ nāsti jagat parātmanaḥ
pṛthak-pratītis tu mṛṣā guṇādivat;
āropitasy'āsti kim arthavattā'-
adhiṣṭḥnam ābhāti tathā bhrameṇa.

What appears cannot be real. The basis is the real thing, and the appearance is only through ignorance.

भ्रान्तस्य यद्यद्भ्रमतः प्रतीतं
ब्रह्मैव तत्तद्रजतं हि शुक्तिः ।

इदंतया ब्रह्म सदैव रूप्यते
त्वारोपितं ब्रह्मणि नाममात्रम् ॥ 236

Bhrāntasya yad yad bhramataḥ pratītaṁ
brahm'aiva tat tad rajataṁ hi śuktiḥ;
idaṁtayā brahma sad'aiva rūpyate
tv'āropitaṁ brahmaṇi nāma-mātram.

As in the mother-of-pearl, silver appears; so, in the Ātman, appears everything. Though it is ignorance, the basis is the Ātman.

Nature of Brahman

अतः परं ब्रह्म सदद्वितीयं
विशुद्धविज्ञानघनं निरञ्जनम् ।
प्रशान्तमाद्यन्तविहीनमक्रियं
निरन्तरानन्दरसस्वरूपम् ॥ 237

Ataḥ paraṁ brahma sad advitīyaṁ
viśuddha-vijñāna-ghanaṁ nir-añjanam;
praśāntam ādy'anta-vihīnam akriyaṁ
nirantar'ānanda-rasa-svarūpam.

Therefore, the Supreme Soul is alone real — One without a second, pure consciousness, without any blemish, quiet, beginningless, endless, beyond all actions, always Blissfulness Itself.

निरस्तमायाकृतसर्वभेदं
नित्यं सुखं निष्कलमप्रमेयम् ।

अरूपमव्यक्तमनाख्यमव्ययं
ज्योतिः स्वयं किञ्चिदिदं चकास्ति ॥ 238

Nirasta-māyā-kṛta-sarva-bhedaṁ
nityaṁ sukham niṣkalam aprameyam;
arūpam avyaktam anākhyam avyayaṁ
jyotiḥ svayaṁ kiñcid idaṁ cakāsti.

Dispelling all the distinctions that are created by Māyā, it ever exists — unchangeable, without parts, not to be measured, without form, without name, endless, self-conscious — and manifest alone.

ज्ञातृज्ञेयज्ञानशून्यमनन्तं निर्विकल्पकम् ।
केवलाखण्डचिन्मात्रं परं तत्त्वं विदुर्बुधाः ॥ 239

Jñātṛ-jñeya-jñāna-śūnyam-anantaṁ-nirvikalpakam;
keval'ākhaṇḍa-cinmātraṁ paraṁ tattvaṁ vidur budhāḥ.

Beyond these three — knower, known and knowledge. — endless, where there is no change at all, one Consciousness, exists the Supreme. The sages alone know such Ātman.

अहेयमनुपादेयं मनोवाचामगोचरम् ।
अप्रमेयमनाद्यन्तं ब्रह्म पूर्णमहं महः ॥ 240

Aheyam anupādeyaṁ mano vācām agocaram;
aprameyam anādyantaṁ brahma pūrṇaṁ aham mahaḥ.

That which cannot be avoided, better than all, beyond the conception of mind and words, that

which cannot be defined, perfect — know that as thine own Self.

The Mahāvākya

तत्त्वंपदाभ्यामभिधीयमानयो-
ब्रह्मात्मनोः शोधितयोर्यदीत्थम् ।
श्रुत्या तयोस्तत्त्वमसीति सम्य-
गेकत्वमेव प्रतिपाद्यते मुहुः ॥ ॥ 241

Tat tvaṁ padābhyām abhidhīya-mānayoḥ
brahm'ātmanoḥ śodhitayor yad'ītthaṁ;
śrutyā tayos tat-tvam-asi iti samyak
ekatvam eva pratipādyate muhuḥ.

These two — "Thou" and "That" — become one when the "Thou" has been purified according to the dictates of the scriptures.

ऐक्यं तयोर्लक्षितयोर्न वाच्ययो-
र्निगद्यतेऽन्योन्यविरुद्धधर्मिणोः ।
खद्योतभान्वोरिव राजभृत्ययोः
कूपाम्बुराश्योः परमाणुमेर्वोः ॥ 242

Aikyaṁ tayor lakṣitayor na vācyayoḥ
nigadyate'anyonya-viruddha-dharmiṇoḥ;
khadyota bhānvor iva rāja-bhṛtyayoḥ
kūp'āmbu-rāśyoḥ paramāṇu-mervoḥ.

What inconsistency do you speak of? "That" is like a great mountain, and "Thou" like an atom, if compared. One is like a glow-worm, the

other like the sun. "Thou" is so finite, and what you call "That" is infinite. How can there be oneness?

तयोर्विरोधोऽयमुपाधिकल्पितो
न वास्तवः कश्चिदुपाधिरेषः ।
ईशस्य माया महदादिकारणं
जीवस्य कार्यं श्रृणु पञ्चकोशम् ॥ 243

Tayor-virodho'ayaṁ upādhi kalpito
na vāstavaḥ kaścid upādhireṣaḥ;
īśasya māyā mahad-ādi-kāraṇaṁ
jīvasya kāryaṁ śṛṇu pañcakośam.

Though they are of different natures, yet in their proper essence, they are equal. What difference you see is only in upādhi, or qualification. The upādhi of God is Māyā which is the cause of mahat and its works; and the upādhi of the jīva is the five sheaths and their works.

एतावुपाधी परजीवयोस्तयोः
सम्यङ्निरासे न परो न जीवः ।
राज्यं नरेन्द्रस्य भटस्य खेटक-
स्तयोरपोहे न भटो न राजा 244

Etāv upādhī para-jīvayos tayoḥ
samyaṅ nirāse na paro na jīvah;
rājyaṁ narendrasya bhaṭasya kheṭakaḥ
tayor apohe na bhaṭo na rājā.

Both are one substance. This substance plus Māyā and mahat is God, and the same substance plus the five sheaths is the jīva. Take away the upādhis of both, and what is left is the same thing. One man on a throne is a king. Again, the same man with a shield in hand is a warrior; and if you take away both the throne and the shield, he is neither the king nor the warrior.

अथात आदेश इति श्रुतिः स्वयं
निषेधति ब्रह्मणि कल्पितं द्वयम् ।
श्रुतिप्रमाणानुगृहीतबोधा-
त्तयोर्निरासः करणीय एव 245

Athāta ādeśa iti śrutiḥ svayaṁ
niṣedhati brahmaṇi kalpitaṁ dvayam;
śruti-pramāṇ'ānugṛhīta-bodhāt
tayor nirāsaḥ karaṇīya eva.

But the Supreme Soul is free from all upādhis. Therefore, by the method of the Śruti, one should do away with all upādhis.

नेदं नेदं कल्पितत्वान्न सत्यं
रज्जुदृष्टव्यालवत्स्वप्नवच्च ।
इत्थं दृश्यं साधुयुक्त्या व्यपोह्य
ज्ञेयः पश्चादेकभावस्तयोर्यः 246

N'edaṁ n'edaṁ kalpitatvān na satyaṁ
rajju-dṛṣṭa-vyālavat svapnavat ca;

ittham dṛśyaṁ sādhu-yuktyā vyapohya
jñeyaḥ paścād eka-bhāvas tayor yaḥ.

The Śruti says, "Not this, not this," because they are attributes and, therefore, not real. As you see the snake in a rope, and as you see things in dream — both unreal — therefore, practise "not this, not this."

ततस्तु तौ लक्षणया सुलक्ष्यौ
तयोरखण्डैकरसत्वसिद्धये ।
नालं जहत्या न तथाऽजहत्या
किन्तूभयार्थात्मिकयैव भाव्यम् 247

Tatas tu tau lakṣaṇayā su-lakṣyau
tayor akhaṇḍ'aika-rasatva-siddhaye;
nālaṁ jahatyā na tathā'ajahatyā
kint'ūbhay'ārth'ātmikay'aiva bhāvyam.

They are not real. So by wise meditations — doing away with the upādhis — should be known that thing which is common to both.

स देवदत्तोऽयमितीह चैकता
विरुद्धधर्मांशमपास्य कथ्यते ।
यथा तथा तत्त्वमसीतिवाक्ये
विरुद्धधर्मानुभयत्र हित्वा 248

Sa devadatto'ayam it'īha c'aikatā
viruddha-dharmāṁśam apāsya kathyate;

yathā tathā tat tvam as'īti vākye
viruddha-dharmān ubhayatra hitvā.

*When we say: "This man is that same Devadatta whom I have previously met," we establish a person's identity by disregarding those attributes superimposed upon him by the circumstances of our former meeting. In just the same way, when we consider the scriptural teaching "That art Thou" we must disregard those attributes which have been superimposed upon "That" and "Thou."

संलक्ष्य चिन्मात्रतया सदात्मनो-
रखण्डभावः परिचीयते बुधैः ।
एवं महावाक्यशतेन कथ्यते
ब्रह्मात्मनोरैक्यमखण्डभावः ॥ 249

Saṁlakṣya cin-mātratayā sad'ātmanoḥ
akhaṇḍa-bhāvaḥ paricīyate budhaiḥ;
evaṁ mahā-vākya-śatena kathyate
brahm'ātmanor aikyam akhaṇḍa-bhāvaḥ.

The subject of That and This Ātman is one. "That thou art." Hundreds of great words [scriptural texts] prove that the jīva is one with Brahman.

Meditation on Brahman

अस्थूलमित्येतदसन्निरस्य
सिद्धं स्वतो व्योमवदप्रतर्क्यम् ।
अतो मृषामात्रमिदं प्रतीतं
जहीहि यत्स्वात्मतया गृहीतम् ।

ब्रह्माहमित्येव विशुद्धबुद्ध्या
विद्धि स्वमात्मानमखण्डबोधम् ॥ 250

Asthūlam ity'etad asan nirasya
siddhaṁ svato vyomavad apratarkyam;
ato mṛṣā mātram idaṁ pratītaṁ
jahīhi yat svātmatayā gṛhītam;
brahm'āham ity'eva viśuddha buddhyā
viddhi svam-ātmānam akhaṇḍa-bodham.

Giving up this unreal notion — what you have taken as your own self — take instead that which is real, self-evident, beyond all argumentation. "I am Brahman" — by this pure thought, know thine own Self, which is indivisible consciouness.

मृत्कार्यं सकलं घटादि सततं मृन्मात्रमेवाहितं
तद्वत्सज्जनितं सदात्मकमिदं सन्मात्रमेवाखिलम् ।
यस्मान्नास्ति सतः परं किमपि तत्सत्यं स आत्मा स्वयं
तस्मात्तत्त्वमसि प्रशान्तममलं ब्रह्माद्वयं यत्परम् ॥ 251

Mṛt-kāryaṁ sakalaṁ ghaṭ'ādi satataṁ
mṛṇ-mātram ev'āhitaṁ
tadvat saj janitaṁ sad'ātmakam idaṁ san-mātram
ev'ākhilam;
yasmān nāsti sataḥ paraṁ kim api tat satyaṁ
sa ātmā svayaṁ
tasmāt tat tvam asi praśāntam amalaṁ
brahmā'dvayaṁ yat param.

As a pitcher and other things made of earth are nothing but earth, likewise, all this is from

the Ātman, the real. Therefore, everything is real. Thou art That — quiet, free from blemish, One, Brahman alone, the Supreme. As there is no other than the Ātman — the only real thing — therefore, thou art That — quiet, pure, One without a second, the Supreme.

निद्राकल्पितदेशकालविषयज्ञात्रादि सर्वं यथा
मिथ्या तद्वदिहापि जाग्रति जगत्स्वाज्ञानकार्यत्वतः ।
यस्मादेवमिदं शरीरकरणप्राणाहमाद्यप्यसत्
तस्मात्तत्त्वमसि प्रशान्तममलं ब्रह्माद्वयं यत्परम् ॥ 252

Nidrā-kalpita-deśa-kāla-viṣaya-jñātrādi
sarvaṁ yathā
mithyā tadvad ih'āpi jāgrati jagat
svā'jñāna-kāryatvataḥ;
yasmād evam idaṁ
śarīra-karaṇa-prāṇ'āham'ādyapy'asat
tasmāt tat-tvam-asi praśāntam amalaṁ
brahm'ādvayaṁ yat param.

As the places and things that you see in dream are unreal, so is this wakeful state. There is no difference between them [waking and dream]. As in dream, the mind creates, so Māyā creates everything — this body, senses, prāṇas, and ego. Everything is unreal. So thou art That — quiet, pure, One without a second, the Supreme.

यत्र भ्रान्त्या कल्पितं तद्विवेके
तत्तन्मात्रं नैव तस्माद्विभिन्नम् ।

स्वप्ने नष्टं स्वप्नविश्वं विचित्रं
स्वस्माद्भिन्नं किन्नु दृष्टं प्रबोधे ॥ 253

Yatra bhrāntyā kalpitaṁ tad viveke
tat tan-mātraṁ n'aiva tasmād vibhinnam;
svapne naṣṭaṁ svapna-viśvaṁ vicitraṁ
svasmād-bhinnaṁ kinnu dṛṣṭaṁ prabodhe.

*Because of delusion, you may mistake one thing for another. But, when you know its real nature, then that nature alone exists, there is nothing else but that. When the dream breaks, the dream-universe has vanished. Does it appear, when you wake, that you are other than yourself?

जातिनीतिकुलगोत्रदूरगं
नामरूपगुणदोषवर्जितम् ।
देशकालविषयातिवर्ति यद्
ब्रह्म तत्त्वमसि भावयात्मनि ॥ 254

Jāti-nīti-kula-gotra-dūragaṁ
nāma-rūpa-guṇa-doṣa-varjitam;
deśa-kāla-viṣay'ātivarti yad
brahma tat tvam asi bhāvay'ātmani.

Caste, laws, family — beyond all these; name, form, qualification, defects — free from all these; beyond time and space is Brahman — thou art That. Think of That in thy Self.

यत्परं सकलवागगोचरं
गोचरं विमलबोधचक्षुषः ।

शुद्धचिद्घनमनादि वस्तु यद्
ब्रह्म तत्त्वमसि भावयात्मनि ॥ 255

Yat-paraṁ sakala-vāg-agocaraṁ
gocaraṁ vimala-bodha-cakṣuṣaḥ;
Śuddha-cidghanam anādi-vastu yad
brahma tat tvam asi bhāvay'ātmani.

That which is beyond all words, [and] which can be known only by pure understanding, is concretized consciousness. It is beginningless substance — Brahman — know that as thine own Self in thy self.

षड्भिरूर्मिभिरयोगि योगिहृद्-
भावितं न करणैर्विभावितम् ।
बुद्ध्यवेद्यमनवद्यमस्ति यद्-
ब्रह्म तत्त्वमसि भावयात्मनि ॥ 256

Ṣaḍbhir ūrmibhir ayogi yogi-hṛd-
bhāvitaṁ na karaṇair vibhāvitam;
buddhy'avedyam anavadyam asti yad
brahma tat tvam asi bhāvay'ātmani.

Untouched by these conditions of decay, death, hunger, thirst, grief, and delusion, which can be thought of by the yogis alone, whom the senses cannot know, and the intellect cannot comprehend — that glorious One, Brahman — think of Him within thine own self as thy Self. Thou art That.

भ्रान्तिकल्पितजगत्कलाश्रयं
स्वाश्रयं च सदसद्विलक्षणम् ।

निष्कलं निरुपमानवद्धि यद्
ब्रह्म तत्त्वमसि भावयात्मनि ॥ 257

Bhrānti-kalpita-jagat-kalāśrayaṁ
svāśrayaṁ ca sad-asad-vilakṣaṇam;
niṣkalaṁ nir-upamānavad-hi-yat
brahma tat tvam asi bhāvay'ātmani.

This world which is produced from ignorance remains based on that Brahman, who is the basis of all. He, the self-existent, different from manifested and unmanifested, without parts, incomparable — know Him in thy self. Thou art That.

जन्मवृद्धिपरिणत्यपक्षय-
व्याधिनाशनविहीनमव्ययम् ।
विश्वसृष्टचववविघातकारणं
ब्रह्म तत्त्वमसि भावयात्मनि ॥ 258

Janma-vṛddhi-pariṇaty'apakṣaya-
vyādhi-nāśana- vihīnam avyayam;
viśva- sṛṣṭy'avavighāta-kāraṇaṁ
brahma tat tvam asi bhāvay'ātmani.

Birth, increase [growth] transformation, decay, disease, decease — free from all these, and who is the cause of creation and its destruction — Thou art That. Think this in thine own self.

अस्तभेदमनपास्तलक्षणं
निस्तरङ्गजलराशिनिश्चलम् ।

नित्यमुक्तमविभक्तमूर्ति यद्
ब्रह्म तत्त्वमसि भावयात्मनि ॥ 259

Asta-bhedam anapāsta-lakṣaṇaṁ
nis-taraṅga-jalarāśi-niścalam;
nitya-muktam avibhakta-mūrti yad
brahma tat tvam asi bhāvay'ātmani.

In whom all difference ceases, like a vast sheet of water without any waves, ever-free, undivided, One, Brahman — Thou art That. Think this in thine own self.

एकमेव सदनेककारणं
कारणान्तरनिरास्यकारणम् ।
कार्यकारणविलक्षणं स्वयं
ब्रह्म तत्त्वमसि भावयात्मनि ॥ 260

Ekam eva sad aneka-kāraṇaṁ
kāraṇ'āntara-nirāsya-kāraṇam;
kārya-kāraṇa-vilakṣaṇaṁ svayaṁ
brahma tat tvam asi bhāvay'ātmani.

Who is one, the cause of many, but who has no cause, and is separate from cause and effect, self-existent, Brahman — Thou art That. Think this in thine own self.

निर्विकल्पकमनल्पमक्षरं
यत्क्षराक्षरविलक्षणं परम् ।

नित्यमव्ययसुखं निरञ्जनं
ब्रह्म तत्त्वमसि भावयात्मनि ॥ 261

Nir-vikalpakam analpam akṣaraṁ
yat kṣar'ākṣara-vilakṣaṇaṁ param;
nityam avyaya-sukhaṁ nirāñjanaṁ
brahma tat tvam asi bhāvay'ātmani.

Free from all change, without any doubt, which is different from destructible and indestructible, the Supreme, ever-blissful Brahman — Thou art That. Think this in thine own self.

यद्विभाति सदनेकधा भ्रमा-
न्नामरूपगुणविक्रियात्मना ।
हेमवत्स्वयमविक्रियं सदा
ब्रह्म तत्त्वमसि भावयात्मनि ॥ 262

Yad vibhāti sad-anekadhā bhramāt
nāma-rūpa-guṇa-vikriy'ātmanā;
hemavat svayam avikriyaṁ sadā
brahma tat tvam asi bhāvay'ātmani.

That which manifests in different things by name and form, and yet remains in its own pristine glory, like gold in different ornaments — always Brahman — Thou art That. Think this in thine own self.

यच्चकास्त्यनपरं परात्परं
प्रत्यगेकरसमात्मलक्षणम् ।

सत्यचित्सुखमनन्तमव्ययं
ब्रह्म तत्त्वमसि भावयात्मनि ॥ 263

Yac cakāsty'anaparaṁ parāt-paraṁ
pratyag eka-rasam ātma-lakṣaṇam;
satya-cit-sukham anantam avyayaṁ
brahma tat tvam asi bhāvay'ātmani.

To whom there is no superior, the superior of all, one blissfulness, truth, knowledge and bliss, eternal and immortal — that is Brahman. Thou art That. Think this in thine own self.

उक्तमर्थमिममात्मनि स्वयं
भावयेत्प्रथितयुक्तिभिर्धिया ।
संशयादिरहितं कराम्बुवत्
तेन तत्त्वनिगमो भविष्यति ॥ 264

Uktam artham imam ātmani svayaṁ
bhāvayet prathita-yuktibhir dhiyā;
saṁśay'ādi-rahitaṁ karāmbuvat
tena tattva-nigamo bhaviṣyati.

After all these that have been said, he who sees within his own self according to the dictates of the scriptures, and becomes free from all doubts, knows this Ātman as definitely as water in the hand.

सम्बोधमात्रं परिशुद्धतत्त्वं
विज्ञाय संघे नृपवच्च सैन्ये ।

तदाश्रयः स्वात्मनि सर्वदा स्थितो
विलापय ब्रह्मणि विश्वजातम् ॥ 265

Saṁbodha-mātraṁ pariśuddha-tattvaṁ
vijñāya saṅghe nṛpavac ca sainye;
tad'āśrayaḥ svātmani sarvadā sthito
vilāpaya brahmaṇi viśva-jātam.

Only the consciousness free from all doubts knows that, as the king amongst the soldiers. Taking your stand in that Self always, reduce everything to the Ātman.

बुद्धौ गुहायां सदसद्विलक्षणं
ब्रह्मास्ति सत्यं परमद्वितीयम् ।
तदात्मना योऽत्र वसेद्गुहायां
पुनर्न तस्याङ्गगुहाप्रवेशः ॥ 266

Buddhau guhāyāṁ sad-asad-vilakṣaṇaṁ
brahmāsti satyaṁ param advitīyam;
tad ātmanā yo'atra vased guhāyāṁ
punar na tasy'āṅga guhā-praveśaḥ.

In the cave of the heart, separate from the manifested and the unmanifested, Brahman exists — the Truth, Supreme, the One. He who knows Brahman within his own soul and abides in Him, for him there is no entering a the body again [rebirth].

Removal of Impressions

ज्ञाते वस्तुन्यपि बलवती वासनाऽनादिरेषा
कर्ता भोक्ताप्यहमिति दृढा याऽस्य संसारहेतुः ।

प्रत्यग्दृष्ट्याऽऽत्मनि निवसता सापनेया प्रयत्ना-
न्मुक्तिं प्राहुस्तदिह मुनयो वासनातानवं यत् ॥ 267

Jñāte vastuny'api balavatī vāsanā'anādir eṣā
kartā bhoktā'apy aham iti dṛḍhā yā'asya
saṁsāra-hetuḥ;
pratyag-dṛṣṭyā'ātmani nivasatā sā'apaneyā prayatnāt
muktiṁ prāhus tad iha munayo
vāsanā-tānavaṁ yat.

Even after knowing that substance (the Ātman), powerful desire, which is beginningless (in the form of "I am the doer and enjoyer"), which is the cause of this world, does not die. It remains there. What can be done with that? You must do away with that desire carefully, because that is freedom — the lessening of desire. That should be done even after realization.

अहं ममेति यो भावो देहाक्षादावनात्मनि ।
अध्यासोऽयं निरस्तव्यो विदुषा स्वात्मनिष्ठया ॥ 268

Ahaṁ mam'eti yo bhāvo deh'ākṣ'ādāv anātmani;
adhyāso'ayaṁ nirastavyo viduṣā svātma-niṣṭhayā.

The idea of "me" and "mine" remains in the body and in other things that are non-Self. This is called adhyāsa, and should be given up by the sage by identifying himself with the Ātman.

ज्ञात्वा स्वं प्रत्यगात्मानं बुद्धितद्वृत्तिसाक्षिणम् ।
सोऽहमित्येव सद्वृत्त्याऽनात्मन्यात्ममतिं जहि ॥ 269

Jñātvā svaṁ pratyag-ātmānaṁ buddhi tad-vṛtti sākṣiṇam;
so'aham ity'eva sad-vṛttyā'anātmany'ātma-matiṁ jahi.

Knowing the real Self, which is the witness of the intellect and its actions, by this thought, "I am That," conquer the false idea of "I am" in the non-Self.

लोकानुवर्तनं त्यक्त्वा त्यक्त्वा देहानुवर्तनम् ।
शास्त्रानुवर्तनं त्यक्त्वा स्वाध्यासापनयं कुरु ॥ 270

Lok'ānuvartanaṁ tyaktvā tyaktvā deh'ānuvartanam;
śāstr'ānuvartanaṁ tyaktvā sv'ādhyās'āpanayaṁ kuru.

First, give up following the world, then following the body, and then following the scriptures, and, in that way, do away with your ignorance of identifying the Self with the non-Self.

लोकवासनया जन्तोः शास्त्रवासनयापि च ।
देहवासनया ज्ञानं यथावन्नैव जायते ॥ 271

Loka-vāsanayā jantoḥ śāstra-vāsanay'āpi ca;
deha-vāsanayā jñānaṁ yathāvan n'aiva jāyate.

As long as you have the desire of following the world, the ceremonies of the scriptures, or to satisfy your body, you cannot have true knowledge.

संसारकारागृहमोक्षमिच्छो-
रयोमयं पादनिबन्धश्रृंखलम् ।

वदन्ति तज्ज्ञाः पटु वासनात्रयं
योऽस्माद्विमुक्तः समुपैति मुक्तिम् ॥ 272

Saṁsāra-kārāgṛha-mokṣam icchoḥ
ayomayaṁ pāda-nibandha-śṛṅkhalam;
vadanti tajjñāḥ paṭu-vāsanā-trayaṁ
yo'asmād vimuktaḥ samupaiti muktim.

The sages who have known the truth tell us that these three desires are the strong iron chains that keep one bound in this world; so he who wants to get out of this prison of the world must get rid of these.

जलादिसंसर्गवशात्प्रभूत-
दुर्गन्धधूताऽगरुदिव्यवासना ।
संघर्षणेनैव विभाति सम्य-
ग्विधूयमाने सति बाह्यगन्धे ॥ 273

Jal'ādi-saṁsarga-vaśāt prabhūta-
durgandha'dhūtā'agaru-divya-vāsanā;
saṅgharṣaṇen'aiva vibhāti samyak
vidhūyamāne sati bāhya-gandhe.

When the odour of sandalwood comes, it does away with all bad odours; so when the desire for the real is established, all other desires go away.

अन्तःश्रितानन्तदुरन्तवासना-
धूलीविलिप्ता परमात्मवासना ।

प्रज्ञातिसंघर्षणतो विशुद्धा
प्रतीयते चन्दनगन्धवत् स्फुटम् ॥ 274

Antas-śritā'ananta-duranta-vāsanā-
dhūlī-viliptā paramātma-vāsanā;
prajñāti-saṅgharṣaṇato viśuddhā
pratīyate candana-gandhavat sphuṭam.

But that sandalwood fragrance comes not without friction in water. So, all the desires that are within have kept the desire for the real covered with dirt and dust. When you have cultivated that desire for the Self, which is hidden in you, it comes up like the odour of sandalwood.

अनात्मवासनाजालैस्तिरोभूतात्मवासना ।
नित्यात्मनिष्ठया तेषां नाशे भाति स्वयं स्फुटम् ॥ 275

Anātma-vāsanā-jālaiḥ tirobhūt'ātma-vāsanā;
nity'ātma-niṣṭhayā teṣāṁ nāśe bhāti svayaṁ sphuṭam.

The net of desires for the non-Self has kept back the desire for the real Self. So by desiring constantly the real, the desire for the unreal goes, and the real [i.e, the Ātman] shines in its own glory.

यथा यथा प्रत्यगवस्थितं मन-
स्तथा तथा मुञ्चति बाह्यवासनाम् ।
निःशेषमोक्षे सति वासनाना-
मात्मानुभूतिः प्रतिबन्धशून्या ॥ 276

Yathā yathā pratyag-avasthitaṁ manaḥ
tathā tathā muñcati bāhya-vāsanām;
niś śeṣa-mokṣe sati vāsanānāṁ
ātm'ānubhūtiḥ pratibandha-śūnyā.

Wherever the mind is bound, there give up external desire. And when you have given up all external desires, then comes the realization of the Ātman, free from all impediments.

Removal of Super-imposition

स्वात्मन्येव सदा स्थित्वा मनो नश्यति योगिनः ।
वासनानां क्षयश्चातः स्वाध्यासापनयं कुरु ॥ 277

Svātmany'eva sadā sthitvā mano naśyati yoginaḥ;
vāsanānāṁ kṣayaśc'ātaḥ svādhyās'āpanayaṁ kuru.

How? Only by staying always in the Ātman, the mind of the yogi dies and desires cease to exist — not all at once.

तमो द्वाभ्यां रजः सत्त्वात्सत्त्वं शुद्धेन नश्यति ।
तस्मात्सत्त्वमवष्टभ्य स्वाध्यासापनयं कुरु ॥ 278

Tamo dvābhyāṁ rajaḥ sattvāt sattvaṁ śuddhena naśyati;
tasmāt sattvam avaṣṭabhya svādhyās'āpanayaṁ kuru.

By increasing the Sattva and rajas qualities, kill the tamas; and by increasing sattva, kill rajas. When that sattva is purified, it dies of itself.

"What shall become of my body?"

प्रारब्धं पुष्यति वपुरिति निश्चित्य निश्चलः ।

धैर्यमालम्ब्य यत्नेन स्वाध्यासापनयं कुरु ॥ 279

Prārabdhaṁ puṣyati vapur iti niścitya niścalaḥ;
dhairyam ālambya yatnena svādhyās'āpanayaṁ kuru.

"What will become of my body?" — do not be afraid in this way. Your works done in the past, your prārabdha [karma], will sustain your body. Be sure of this, and be steady, be patient, and carefully do away with your ignorance of identifying the Self with the non-Self.

नाहं जीवः परं ब्रह्मेत्यतद्व्यावृत्तिपूर्वकम् ।
वासनावेगतः प्राप्तस्वाध्यासापनयं कुरु ॥ 280

Nāhaṁ jīvaḥ paraṁ brahm'ety'atad
vyāvṛtti-pūrvakam;
vāsanā-vegataḥ prāpta svādhyās'āpanayaṁ kuru.

Think: "I am not the jīva. I am the Supreme Soul, deathless and birthless." Only through desire you have got this body. Think of this, and carefully do away with your ignorance of identifying the Self with the non-Self.

श्रुत्या युक्त्या स्वानुभूत्या ज्ञात्वा सार्वात्म्यमात्मनः ।
क्वचिदाभासतः प्राप्तस्वाध्यासापनयं कुरु ॥ 281

Śrutyā yuktyā sv'ānubhūtyā jñātvā-
sārvātmyam ātmanaḥ;
kvacid ābhāsataḥ prāpta svādhyās'āpanayaṁ kuru.

Practice according to the scriptures, reason, and one's realization of the Self — by these three

means, know thine own self as the Self of all, and that way, do away with your ignorance of identifying the Self with the non-Self.

अनादानविसर्गाभ्यामीषन्नास्ति क्रिया मुनेः ।
तदेकनिष्ठया नित्यं स्वाध्यासापनयं कुरु ॥ 282

Anādāna-visargābhyām īṣan nāsti kriyā muneḥ;
tad-ekaniṣṭhayā nityaṁ svādhyās'āpanayaṁ kuru.

*The wise man has not the least concern with getting and spending. Therefore strive to destroy this illusion, through constant and single-minded devotion to Brahman.

तत्त्वमस्यादिवाक्योत्थब्रह्मात्मैकत्वबोधतः ।
ब्रह्मण्यात्मत्वदार्ढ्याय स्वाध्यासापनयं कुरु ॥ 283

Tat-tvam-asy'ādi-vākyottha
brahm'ātm'aikatva-bodhataḥ;
brahmaṇy'ātmatva-dārḍhyāya
svādhyās'āpanayaṁ kuru.

Knowledge that arises from the great utterance "Thou art That" is oneness with the Self, the Supreme. Knowing that for certain and firmly establishing yourself in the Supreme, do away with your ignorance of identifying the Self with the non-Self.

अहंभावस्य देहेऽस्मिन्निःशेषविलयावधि ।
सावधानेन युक्तात्मा स्वाध्यासापनयं कुरु ॥ 284

Ahaṁ-bhāvasya dehe'smin niśśeṣa-vilayāvadhi;
sāvadhānena yuktātmā svādhyās'āpanayaṁ kuru.

As long as the knowledge of the self remains in the body, very carefully do away with your ignorance of identifying the Self with the non-Self.

प्रतीतिर्जीवजगतोः स्वप्नवद्भाति यावता ।
तावन्निरन्तरं विद्वन्स्वाध्यासापनयं कुरु ॥ 285

Pratītir jīva-jagatoḥ svapnavad bhāti yāvatā;
tāvan nirantaraṁ vidvan svādhyās'āpanayaṁ kuru.

As long as this world and the jīva appear even as a dream to you, go on with the practice, and carefully do away with your ignorance of identifying the Self with the non-Self.

निद्रांया लोकवार्तायाः शब्दादेरपि विस्मृतेः ।
क्वचिन्नावसरं दत्त्वा चिन्तयात्मानमात्मनि ॥ 286

Nidrāyā loka-vārtāyāḥ śabdāder api vismṛteḥ;
kvacin n'āvasaraṁ dattvā cintay'ātmānam ātmani.

In sleep, in talking with others, in hearing music, etc., one is apt to forget the thought of oneness with the Ātman. Give them [these distractions] no opportunity, but carefully do away with your ignorance of identifying the Self with the non-Self.

मातापित्रोर्मलोद्भूतं मलमांसमयं वपुः ।
त्यक्त्वा चाण्डालवद्दूरं ब्रह्मीभूय कृती भव ॥ 287

Mātā-pitror mal'odbūtaṁ
mala-māṁsa-mayaṁ vapuḥ;
tyaktvā cāṇḍālavad dūraṁ brahmībhūya kṛtī bhava.

Think of the Soul in the soul, not in the body or mind. This body, which has sprung from the dirt of father and mother, give up as something filthy, but be established in the real Self. Be and become Brahman. Be perfect.

घटाकाशं महाकाश इवात्मानं परात्मनि ।
विलाप्याखण्डभावेन तूष्णीं भव सदा मुने ॥ 288

Ghaṭ'ākāśaṁ mahākaśa iv'ātmānaṁ par'ātmani;
vilāpy'ākhaṇḍa-bhāvena tūṣṇīm bhava sadā mune.

As the space in the pitcher can be made one with the space outside, so this Atman which is in this body, make one with that Supreme. And becoming one, undivided whole, be quiet.

स्वप्रकाशमधिष्ठानं स्वयंभूय सदात्मना ।
ब्रह्माण्डमपि पिण्डाण्डं त्यज्यतां मलभाण्डवत् ॥ 289

Sva-prakāśam adhiṣṭhānaṁ svayaṁ
bhūya sadātmanā;
brahmāṇḍam api piṇḍāṇḍaṁ tyajyatāṁ
mala-bhāṇḍavat.

Self-effulgent, the basis of all — become that and give up this universe [both the microcosm and the macrocosm] as insignificant.

चिदात्मनि सदानन्दे देहारूढामहंधियम् ।

निवेश्य लिङ्गमुत्सृज्य केवलो भव सर्वदा ॥ 290

Cid-ātmani sadānande deh'ārūḍhām ahaṁ-dhiyam;
niveśya liṅgam utsṛjya kevalo bhava sarvadā.

In the consciousness that is ever-blissful, put your consciousness that is in this body. Give up this gross and subtle body and be one, universal Whole.

यत्रैष जगदाभासो दर्पणान्तः पुरं यथा ।
तद्ब्रह्माहमिति ज्ञात्वा कृतकृत्यो भविष्यसि ॥ 291

Yatr'aiṣa jagad-ābhāso darpaṇ'āntaḥ puraṁ yathā;
tad brahm'āham iti jñātvā kṛtakṛtyo bhaviṣyasi.

The Ātman, the mirror in which this world is reflected — know that as thine own Self and be perfect.

यत्सत्यभूतं निजरूपमाद्यं
चिदद्वयानन्दमरूपमक्रियम् ।
तदेत्य मिथ्यावपुरुत्सृजेत
शैलूषवद्वेषमुपात्तमात्मनः ॥ 292

Yat satya-bhūtaṁ nija-rūpam ādyaṁ
cid advay'ānandam arūpam akriyam;
tad etya mithyā-vapur utsṛjeta
śailūṣavad veṣam upāttam ātmanaḥ.

That is Reality Itself. That is your own real Self. That is pure consciousness, One without a second, Blissfulness Itself, without form, and without

actions. Take that and give up this unreal body as the actor gives up his dress after the play.

Meaning of 'I'

सर्वात्मना दृश्यमिदं मृषैव
नैवाहमर्थः क्षणिकत्वदर्शनात् ।
जानाम्यहं सर्वमिति प्रतीतिः
कुतोऽहमादेः क्षणिकस्य सिध्येत् ॥ 293

Sarv'ātmanā dṛśyam idaṁ mṛṣ'aiva
n'aiv'āham arthaḥ kṣaṇikatva-darśanāt;
jānāmy'ahaṁ sarvam iti pratītiḥ
kuto'aham-ādeḥ kṣaṇikasya siddhyet.

All that you see is unreal, changing every minute. I cannot be that. I am an unchangeable something. I am the knower of all these changes. There is this awareness in me — that I am the knower of everything. These things [the ego-sense and other perceptions] cannot know anything.

अहंपदार्थस्त्वहमादिसाक्षी
नित्यं सुषुप्तावपि भावदर्शनात् ।
ब्रूते ह्यजो नित्य इति श्रुतिः स्वयं
तत्प्रत्यगात्मा सदसद्विलक्षणः ॥ 294

Ahaṁ padārthas-tv'aham-ādi-sākṣī
nityaṁ suṣuptāv api bhāva-darśanāt;
brūte hy'ajo nitya iti śrutiḥ svayaṁ
tat pratyagātmā sad-asad-vilakṣaṇaḥ.

The real Self is the witness of "I," even in deep sleep in the absence of all knowledge; therefore, it is eternal. The scripture says it is never born and is ever-existent. That is your real Self which is different from the manifested or unmanifested [coverings].

विकारिणां सर्वविकारवेत्ता
नित्याविकारो भवितुं समर्हति ।
मनोरथस्वप्नसुषुप्तिषु स्फुटं
पुनः पुनर्दृष्टमसत्त्वमेतयोः ॥ 295

Vikāriṇāṁ sarva-vikāra-vettā
nitya'avikāro bhavituṁ samarhati;
manoratha-svapna-suṣuptiṣu sphuṭam
punaḥ punaḥ dṛṣṭam asattvam etayoḥ.

He who is the knower of all changes never undergoes any change. We have seen over and over again the unreality of these things in imagination, dream, and suṣupti [dreamless sleep]

अतोऽभिमानं त्यज मांसपिण्डे
पिण्डाभिमानिन्यपि बुद्धिकल्पिते ।
कालत्रयाबाध्यमखण्डबोधं
ज्ञात्वा स्वमात्मानमुपैहि शान्तिम् ॥ 296

Ato'abhimānaṁ tyaja māṁsa-piṇḍe
piṇḍ'ābhimāniny'api buddhi-kalpite;
kāla-tray'ābādhyaṁ akhaṇḍa-bodhaṁ
jñātvā svam-ātmānam upaihi śāntim.

Therefore, give up the sense of "I" in this heap of flesh, and bones, etc., and in that which thinks "I am the intellect — the ego." And knowing that one, undivided Consciousness that is beyond time and space, as your own Self, gain peace.

त्यजाभिमानं कुलगोत्रनाम-
रूपाश्रमेष्वार्द्रशवाश्रितेषु ।
लिङ्गस्य धर्मानपि कर्तृतादीं-
स्त्यक्त्वा भवाखण्डसुखस्वरूपः ॥ 297

Tyaj'ābhimānaṁ kula-gotra-nāma-
rūp'āśrameṣ'vārdra-śav'āśriteṣu;
liṅgasya dharmān api kartṛt'ādīṁ-
styaktvā bhav'ākhaṇḍa-sukha-svarūpaḥ.

Again, give up the sense of "I" in your family and lineage, in your name and in your form. All these rest in this rotten corpse. And the sense of "I" in the subtle body — the idea of doer and enjoyer — that also give up, and become one, universal whole — Blissfulness Itself.

Denunciation of Egoism

सन्त्यन्ये प्रतिबन्धाः पुंसः संसारहेतवो दृष्टाः ।
तेषामेवं मूलं प्रथमविकारो भवत्यहंकारः ॥ 298

Santy'anye prati-bandhāḥ puṁsaḥ
saṁsāra-hetavo dṛṣṭāḥ;
teṣām evaṁ mūlaṁ prathama-vikāro
bhavaty'ahaṁkāraḥ.

There are so many distractions for the individual, which are the cause of worldliness, but of them all, the first and the root is egoism.

यावत्स्यात्स्वस्य सम्बन्धोऽहंकारेण दुरात्मना ।
तावन्न लेशमात्रापि मुक्तिवार्ता विलक्षणा ॥ 299

Yāvat syāt svasya saṁbandho'ahaṁkāreṇa
durātmanā;
tāvan na leśa-mātr'āpi muktivārtā vilakṣaṇā.

So long as one has any connection with that wicked ego, there is not any possibility of liberation.

अहंकारग्रहान्मुक्तः स्वरूपमुपपद्यते ।
चन्द्रवद्विमलः पूर्णः सदानन्दः स्वयंप्रभः ॥ 300

Ahaṁkāra-grahāt muktaḥ svarūpam upapadyate;
candravad vimalaḥ pūrṇaḥ sad'ānandaḥ
svayaṁ-prabhaḥ.

As the moon, free from the dragon, shines in her own glory, so one being free from this ego, attains his real Self.

यो वा पुरे सोऽहमिति प्रतीतो
बुद्ध्या प्रक्लृप्तस्तमसाऽतिमूढया ।
तस्यैव निःशेषतया विनाशे
ब्रह्मात्मभावः प्रतिबन्धशून्यः ॥ 301

Yo vā pure so'aham iti pratītaḥ
buddhyā praklṛptaḥ tamasā'atimūḍhayā;

tasy'aiva niśśesatayā vināśe
brahm'ātma-bhāvaḥ partibandha-śūnyaḥ.

That which exists in this body, identifying itself with intellect, appears as "I am," and with the complete destruction of that, shines the real Self, free from all distractions.

ब्रह्मानन्दनिधिर्महाबलवताऽहंकारघोराहिना
संवेष्ट्यात्मनि रक्ष्यते गुणमयैश्चण्डैस्त्रिभिर्मस्तकैः ।
विज्ञानाख्यमहासिना श्रुतिमता विच्छिद्य शीर्षत्रयं
निर्मूल्याहिमिमं निधिं सुखकरं धीरोऽनुभोक्तुं क्षमः ॥ 302

Brahm'ānanda-nidhir
mahā-balavatā'ahaṁkāra ghor'āhinā
saṁveṣṭy'ātmani rakṣyate
guṇa-mayais-caṇḍais tribhir mastakaiḥ;
vijñānākhya-mahāsinā śrutimatā vicchidya
śīrṣa-trayaṁ
nirmūly'āhim imaṁ nidhiṁ sukhakaraṁ
dhīro'anubhoktuṁ kṣamaḥ.

Blissfulness is like a jewel on the head. This jewel of blissfulness is protected by this great serpent of the ego with his three heads of the qualities [the three guṇas]. One must cut off these three heads by the great sword of discrimination — the discrimination that is prescribed in the scriptures: And not only that, these three heads will come out again (such is the nature of this serpent). So you must root that serpent out. Then you can get possession of that gem. Only the steady and thoughtful can take possession of it.

यावद्वा यत्किञ्चिद्विषदोषस्फूर्तिरस्ति चेद्देहे ।
कथमारोग्याय भवेत्तद्वदहन्तापि योगिनो मुक्त्यै ॥ 303

Yāvad vā yat kiñcid viṣa-doṣa-sphūrtir
asti ced dehe;
katham ārogyāya bhavet tadvad ahaṁt'āpi yogino
muktyai.

As long as there is a tinge of poison in the body, how can you expect any ease, any comfort?

अहमोऽत्यन्तनिवृत्त्या तत्कृतनानाविकल्पसंहृत्या ।
प्रत्यक्तत्त्वविवेकादिदमहमस्मीति विन्दते तत्त्वम् ॥ 304

Ahamo'atyanta-nivṛttyā
tat-kṛta-nānā-vikalpa-saṁhṛtyā;
pratyak-tattva-vivekād idam aham-asm'īti vindate
tattvam.

So when you have done away with this ego completely and destroyed the different kinds of distractions that arise from this ego, then by the discrimination of "I am That," you can attain to the Truth.

अहंकारे कर्तर्यहमिति मतिं मुञ्च सहसा
विकारात्मन्यात्मप्रतिफलजुषि स्वस्थितिमुषि ।
यदध्यासात्प्राप्ता जनिमृतिजरादुःखबहुला
प्रतीचश्चिन्मूर्तेस्तव सुखतनोः संसृतिरियम् ॥ 305

Ahaṁ-kāre kartary aham iti matiṁ muñca sahasā
vikār'ātmany-ātma-pratiphala-juṣi sva-sthitimuṣi

yad adhyāsāt prāptā jani-mṛti-jarā-duḥkha-bahulā
pratīcaḥ cinmūrteḥ tava sukhatanoḥ saṁsṛtir iyam.

Therefore, give up by force this ego — the idea of "I am the doer and enjoyer" (which is the cause of all these bondages and troubles). Evil, error, this world, death, birth, and old age — all these you have got by identifying yourself with this ego [though in reality you are the blissful Pure Consciousness].

सदैकरूपस्य चिदात्मनो विभो-
रानन्दमूर्तेरनवद्यकीर्तेः ।
नैवान्यथा क्वाप्यविकारिणस्ते
विनाहमध्यासममुष्य संसृतिः ॥ 306

Sad'aika-rūpasya cid'ātmano vibhor
ānanda-mūrter anavadya-kīrteḥ;
n'aiv'ānyathā kv'āpy'avikāriṇas te
vin'āham adhyāsam amuṣya saṁsṛtiḥ.

You are Blissfulness Itself, ever-conscious, always uniform, the conscious Lord of all, ever-glorious. For Him, how can there be any change or error, except by identifying with the ego, which is the cause of this world?

तस्मादहंकारमिमं स्वशत्रुं
भोक्तुर्गले कण्टकवत्प्रतीतम् ।
विच्छिद्य विज्ञानमहासिना स्फुटं
भुङ्क्ष्वात्मसाम्राज्यसुखं यथेष्टम् ॥ 307

Tasmād ahaṁkāram imaṁ sva-śatruṁ
bhoktur gale kaṇṭakavat pratītam;
vicchidya vijñāna-mah'āsinā sphuṭam
bhuṅkṣv'ātma-sāmrājya-sukhaṁ yatheṣṭam.

This ego — this enemy of the Self, concealed like a thorn in the throat — take it out with the instrument of discrimination, and enjoy the blissfulness of your own kingdom to your heart's content.

ततोऽहमादेर्विनिवर्त्य वृत्तिं
संत्यक्तरागः परमार्थलाभात् ।
तूष्णीं समास्स्वात्मसुखानुभूत्या
पूर्णात्मना ब्रह्मणि निर्विकल्पः ॥ 308

Tato'aham-āder vinivartya vṛttim
saṁtyakta-rāgaḥ paramārtha-lābhāt;
tūṣṇīṁ samāssv'ātma-sukh'ānubhūtyā
pūrṇātmanā brahmaṇi nirvikalpaḥ.

Then doing away with the actions of this ego, etc., giving up all desires other than obtaining the real Self, and attaining eternal Bliss by the knowledge of the Self, remain in that changeless Brahman in full.

समूलकृत्तोऽपि महानहं पुन-
र्व्युल्लेखितः स्याद्यदि चेतसा क्षणम् ।
संजीव्य विक्षेपशतं करोति
नभस्वता प्रावृषि वारिदो यथा ॥ 309

Samūla-kṛtto'api mahān-ahaṁ punaḥ
vyullekhitaḥ syād yadi cetasā kṣaṇam;
sañjīvya vikṣepa-śataṁ karoti
nabhassvatā prāvṛṣi vārido yathā.

Even when this great ego has been cut down to its root — if it is attended to, even for a moment — it revives again and causes hundreds of distractions, as the clouds in the rainy season, dispersed after a short time, again collect.

निगृह्य शत्रोरहमोऽवकाशः
कचिन्न देयो विषयानुचिन्तया ।
स एव संजीवनहेतुरस्य
प्रक्षीणजम्बीरतरोरिवाम्बु ॥ 310

Nigṛhya śatror ahamo'avakāśaḥ
kvacin na deyo viṣay'ānucintayā;
sa eva sañjīvana-hetur asya
praksīna-jambīra-taror iv'āmbu.

Therefore, after subduing this enemy of the ego, you should not give it any respite at all by thinking of the objects of senses, because that is the cause of its revival, as water is the cause of the revival of the lemon tree.

देहात्मना संस्थित एव कामी
विलक्षणः कामयिता कथं स्यात् ।
अतोऽर्थसन्धानपरत्वमेव
भेदप्रसक्त्या भवबन्धहेतुः ॥ 311

Deh'ātmanā saṁsthita eva kāmī
vilakṣaṇaḥ kāmayitā kathaṁ syāt;
ato'artha-sandhāna-paratvam eva
bheda-prasaktyā bhava-bandha-hetuḥ.

He that remains in the body (as we are now — full of desires), how can he be purified of all desires? Therefore, without seeking after the pleasures of the senses — one must give that up. The seeking after pleasure arises from the sense of separation from the Self.

कार्यप्रवर्धनाद्बीजप्रवृद्धिः परिदृश्यते ।
कार्यनाशाद्बीजनाशस्तस्मात्कार्यं निरोधयेत् ॥ 312

Kārya-pravardhanāt bīja-pravṛddhiḥ paridṛśyate;
kārya-nāśat bījanāśas tasmāt kāryaṁ nirodhayet.

By selfish work, we increase the seed of desire, and if we stop selfish actions, we stop the seed. Therefore, one should stop all selfish action.

वासनावृद्धितः कार्यं कार्यवृद्ध्या च वासना ।
वर्धते सर्वथा पुंसः संसारो न निवर्तते ॥ 313

Vāsanā-vṛddhitaḥ kāryaṁ kārya-vṛddhyā ca vāsanā;
vardhate sarvathā puṁsaḥ saṁsāro na nivartate.

By the increase of selfish work, one increases desires; and by the increase of desires, one increases selfish work. And that way the world by entanglement goes on. It never ceases.

संसारबन्धविच्छित्त्यै तद् द्वयं प्रदहेद्यतिः ।

वासनावृद्धिरेताभ्यां चिन्तया क्रियया बहिः ॥ 314

Saṁsāra-bandha-vicchittyai tad dvayaṁ pradahed yatiḥ;
vāsanā vṛddhir etābhyām cintayā kriyayā bahiḥ.

Therefore, one who would like to do away with the bondage of the world must burn these two fully. How? By giving up internal thought and external work that are selfish in nature.

ताभ्यां प्रवर्धमाना सा सूते संसृतिमात्मनः ।
त्रयाणां च क्षयोपायः सर्वावस्थासु सर्वदा ॥ 315

Tābhyāṁ pravardhamānā sā sūte saṁsṛtim ātmanaḥ;
trayāṇāṁ ca kṣay'opāyāḥ sarv'āvasthāsu sarvadā.

सर्वत्र सर्वतः सर्वब्रह्ममात्रावलोकनैः ।
सद्भाववासनादार्ढ्यात्तत्त्रयं लयमश्नुते ॥ 316

Sarvatra sarvataḥ sarva-brahma-mātr'āvalokanaiḥ;
sad-bhava-vāsanā-dārdḥāt tat trayaṁ layam aśnute.

The ego is increased by these two, so one should seek the destruction of these [the ego and its two causes] by meditating on the real Self, seeing Brahman everywhere. And these three go only by increasing the desire of being good to others.

क्रियानाशे भवेच्चिन्तानाशोऽस्माद्वासनाक्षयः ।
वासनाप्रक्षयो मोक्षः सा जीवन्मुक्तिरिष्यते ॥ 317

Kriyā-nāśe bhavet cintānāśo'asmād vāsanā-kṣayaḥ;
vāsanā-prakṣayo mokṣaḥ sā jīvan-muktir iṣyate.

If you stop selfish work, you stop the internal desire. By stopping the internal desire, you stop the selfish thought. And the stopping of desire is what is called freedom even in this life itself — jīvanmukti.

सद्वासनास्फूर्तिविजृम्भणे सति
ह्यसौ विलीनाप्यहमादिवासना ।
अतिप्रकृष्टाप्यरुणप्रभायां
विलीयते साधु यथा तमिस्रा ॥ 318

Sad-vāsanā-sphūrti-vijṛmbhaṇe sati
hy asau vilīnā'apy'aham-ādi-vāsanā;
ati-prakṛṣṭā'apy'aruṇa-prabhāyāṁ
vilīyate sādhu yathā tamisrā.

When that desire for being good to others increases, the desire for selfish fulfilments subside; as when the sun rises, all the darkness subsides.

तमस्तमःकार्यमनर्थजालं
न दृश्यते सत्युदिते दिनेशे ।
तथाऽद्वयानन्दरसानुभूतौ
न वास्ति बन्धो न च दुःखगन्धः ॥ 319

Tamas tamaḥ-kāryam anartha-jālaṁ
na dṛśyate sat'yudite dineśe;
tathā'advay'ānanda-rasānubhūtau
na va asti bandho na ca duḥkha-gandhaḥ.

Darkness and its actions (different kinds of mistakes

that come from darkness) are not seen when the sun, the Lord of the day, rises. So, when that one, eternal Blissfulness is felt, there is no more bondage, neither is there the scent of sorrow.

Denunciation of Inadvertence

दृश्यं प्रतीतं प्रविलापयन्सन्
सन्मात्रमानन्दघनं विभावयन् ।
समाहितः सन्बहिरन्तरं वा
कालं नयेथाः सति कर्मबन्धे ॥ 320

Dṛśyaṁ pratītaṁ pravilāpayan san
san-mātram ānanda-ghanaṁ vibhāvayan;
samāhitas san bahir-antaram vā
kālaṁ nayethāḥ sati karma-bandhe.

Reduce the world, which you see, in Brahman by thinking of that one Reality, the solidity of all blissfulness; and the internal and the external both being one, think of the blissfulness, pass your time and be free from all bondage.

प्रमादो ब्रह्मनिष्ठायां न कर्तव्यः कदाचन ।
प्रमादो मृत्युरित्याह भगवान्ब्रह्मणः सुतः ॥ 321

Pramādo brahma-niṣṭhāyāṁ na kartavyaḥ kadācana;
pramādo mṛtyur ityāha bhagavān brahmaṇaḥ sutaḥ.

To be always in Brahman should not be neglected, for that neglect is death, [says Brahmā's son, Sanatkumāra.]

न प्रमादादनर्थोऽन्यो ज्ञानिनः स्वस्वरूपतः ।

ततो मोहस्ततोऽहंधीस्ततो बन्धस्ततो व्यथा ॥ 322

Na pramādād anartho'anyo jñāninaḥ sva-svarūpataḥ;
tato mohas tato'ahaṁ-dhīḥ tato bandhaḥ tato vyathā.

To the knower, there is no more danger than this neglect of remaining in Brahman. For then comes delusion. From that delusion comes ego, and from ego comes bondage, or error. So that neglect is the great enemy of the knower.

विषयाभिमुखं दृष्ट्वा विद्वांसमपि विस्मृतिः ।
विक्षेपयति धीदोषैर्योषा जारमिव प्रियम् ॥ 323

Viṣay'ābhimukhaṁ dṛṣṭvā vidvāṁsam api vismṛtiḥ;
vikṣepayati dhī-doṣaiḥ yoṣā jāram iva priyam.

This delusion will distract even the knower immediately, if he is intent upon the objects of senses.

यथापकृष्टं शैवालं क्षणमात्रं न तिष्ठति ।
आवृणोति तथा माया प्राज्ञं वापि पराङ्मुखम् ॥ 324

Yathā pakṛṣṭam śaivālaṁ kṣaṇa-mātraṁ na tiṣṭhati;
āvṛṇoti tathā māyā prājñaṁ vā'api parāṅ-mukham.

As the moss removed from the water, comes back again, so this Māyā covers the intellect of even the learned one who is not careful.

लक्ष्यच्युतं चेद्यदि चित्तमीषद्
बहिर्मुखं सन्निपतेत्ततस्ततः ।

प्रमादतः प्रच्युतकेलिकन्दुकः
सोपानपङ्क्तौ पतितो यथा तथा ॥ 325

Lakṣya-cyutaṁ ced yadi cittam īṣad
bahir-mukhaṁ sannipatet tatas-tataḥ;
pramādataḥ pracyuta-keli-kandukaḥ
sopāna-paṅktau patito yathā tathā.

If the mind once forgets its own object, it goes out and out; just as a ball if it falls, rolls down and down [the stairs] and does not stop until it reaches the lowest step.

विषयेष्वाविशच्चेतः संकल्पयति तद्गुणान् ।
सम्यक्संकल्पनात्कामः कामात्पुंसः प्रवर्तनम् ॥ 326

Viṣayeṣv'āviśac-cetaḥ saṁkalpayati tad-guṇān;
samyak saṁkalpanāt kāmaḥ kāmāt puṁsaḥ pravartanam.

When once you think of the objects of senses, you want to enjoy them; and from that comes desire. That desire engages you to possess, and that engagement takes you away from your real Self.

अतः प्रमादान्न परोऽस्ति मृत्यु-
र्विवेकिनो ब्रह्मविदः समाधौ ।
समाहितः सिद्धिमुपैति सम्यक्
समाहितात्मा भव सावधानः ॥ 327

Ataḥ pramādān na paro'asti mṛtyuḥ
vivekino brahmavidaḥ samādhau;

samāhitaḥ siddhim upaiti samyak
samāhit'ātmā bhava sāvadhānaḥ.

Therefore, with all care, one should try to keep himself recollected and should not be negligent. For the knower of Brahman, there is no greater death than this negligence. One who is careful in remaining in Brahman becomes successful very soon. Therefore, be careful and stay in Brahman all the time.

ततः स्वरूपविभ्रंशो विभ्रष्टस्तु पतत्यधः ।
पतितस्य विना नाशं पुनर्नारोह ईक्ष्यते ॥ 328

Tataḥ svarūpa-vibhraṁśo vibhraṣṭas tu patatyʼadhaḥ;
patitasya vinā nāśaṁ punar n'āroha īkṣyate.

Once you fall back from your real Self, you have fallen down. When one has fallen down, there is no hope for him.

Removal of Reflection

संकल्पं वर्जयेत्तस्मात्सर्वानर्थस्य कारणम् ।
जीवतो यस्य कैवल्यं विदेहे स च केवलः ।
यत्किञ्चित्पश्यतो भेदं भयं ब्रूते यजुःश्रुतिः ॥ 329

Saṁkalpaṁ varjayet tasmāt sarv'ānarthasya kāraṇam;
jīvato yasya kaivalyaṁ videhe sa ca kevalaḥ;
yat kiñcit paśyato bhedaṁ bhayaṁ brūte yajuḥ śrutiḥ.

He who is free even in this body, he is free without a body also. He who cannot make himself

free in this body — how can he be free when there is no body? So try to be free in this body itself.

यदा कदा वापि विपश्चिदेष
ब्रह्मण्यनन्तेऽप्यणुमात्रभेदम् ।
पश्यत्यथामुष्य भयं तदैव
यद्वीक्षितं भिन्नतया प्रमादात् ॥ 330

Yadā kadā v'āpi vipaścid eṣa
brahmaṇy'anante'apy'aṇu-mātra-bhẹdam;
paśyaty'ath'āmuṣya bhayaṁ tad'aiva
yad vīkṣitaṁ bhinnatayā pramādāt.

When this wise man, the knower of Brahman, sees even a little difference from Brahman then comes fear for him, because that difference is nothing but the outcome of ignorance.

श्रुतिस्मृतिन्यायशतैर्निषिद्धे
दृश्येऽत्र यः स्वात्ममतिं करोति ।
उपैति दुःखोपरि दुःखजातं
निषिद्धकर्ता स मलिम्लुचो यथा ॥ 331

Śruti-smṛti-nyāya-śatair niṣiddhe
dṛśye'atra yaḥ svātma-matiṁ karoti;
upaiti duḥkh'opari duḥkha-jātaṁ
niṣiddha-kartā sa malimluco yathā.

Therefore, if after the instructions of the scriptures, laws, and logic — when all these deny this separateness — yet, one sees separateness from

Brahman and thinks this separateness as his own self, then he is subject to pain and sorrow over and over again, like one who does wrong things, such as stealing, etc.

सत्याभिसन्धानरतो विमुक्तो
महत्त्वमात्मीयमुपैति नित्यम् ।
मिथ्याभिसन्धानरतस्तु नश्येद्
दृष्टं तदेतद्यदचौरचौरयोः ॥ 332

Saty'ābhisandhāna-rato vimukto
mahattvam ātmīyam upaiti nityam;
mithy'ābhisandhāna-ratas tu naśyed
dṛṣṭaṁ tad etad yad acaura-caurayoḥ.

The seeker of truth becomes free and finds his own eternal glory, but he who follows after falsehood binds himself, as in the case of non-thief and a thief.

यतिरसदनुसन्धिं बन्धहेतुं विहाय
स्वयमयमहमस्मीत्यात्मदृष्टचैव तिष्ठेत् ।
सुखयति ननु निष्ठा ब्रह्मणि स्वानुभूत्या
हरति परमविद्याकार्यदुःखं प्रतीतम् ॥ 333

Yatir asad-anusandhiṁ bandha-hetuṁ vihāya
svayam ayam aham asm'ītyātma-dṛṣṭy'aiva tiṣṭhet;
sukhayati nanu niṣṭhā brahmaṇi sv'ānubhūtyā
harati param avidyā-kārya-duḥkhaṁ pratītam.

So, one who wants liberation must give up following after what is false — the cause of all bondage

— and must live in that Eternal Self knowing that as his own Self; because to stay in Brahman makes one blissful and takes away the ignorance which is the cause of all pain and sorrow.

बाह्यानुसन्धिः परिवर्धयेत्फलं
दुर्वासनामेव ततस्ततोऽधिकाम् ।
ज्ञात्वा विवेकैः परिहृत्य बाह्यं
स्वात्मानुसन्धिं विदधीत नित्यम् ॥ 334

Bāhy'ānusandhiḥ parivardhayet phalaṁ
durvāsanām eva tatas tato'adhikām;
jñātvā vivekaiḥ parihṛtya bāhyaṁ
svātm'ānusandhiṁ vidadhīta nityam.

Therefore, do not take much notice of external things, because they increase desires that lead on and on to bondage. Therefore, know by discrimination what is the world. Give up the external and seek the real Self always.

बाह्ये निरुद्धे मनसः प्रसन्नता
मनःप्रसादे परमात्मदर्शनम् ।
तस्मिन्सुदृष्टे भवबन्धनाशो
बहिर्निरोधः पदवी विमुक्तेः ॥ 335

Bāhye niruddhe manasaḥ prasannatā
manaḥ-prasāde param'ātma-darśanam;
tasmin sudṛṣṭe bhava-bandha-nāśaḥ
bahir-nirodhaḥ padavī vimukteḥ.

If you stop the search after external things, the mind becomes cheerful, and the cheerful mind can see the Ātman, the Supreme. When you have seen the Supreme, then comes the destruction of all bondages of birth and death.

कः पण्डितः सन्सदसद्विवेकी
श्रुतिप्रमाणः परमार्थदर्शी ।
जानन्हि कुर्यादसतोऽवलम्बं
स्वपातहेतोः शिशुवन्मुमुक्षुः ॥ 336

Kaḥ paṇḍitaḥ san sad-asad-vivekī
śruti-pramāṇaḥ paramārtha-darśī;
jānan hi kuryād asato'avalambaṁ
sva-pāta-hetoḥ śiśuvan mumukṣuḥ.

Who is such a child that shall follow after unreal things (even while knowing what is real and unreal and being well versed in the scriptures) to bring his own fall? No one desirous of liberation can do this.

देहादिसंसक्तिमतो न मुक्ति-
र्मुक्तस्य देहाद्यभिमत्यभावः ।
सुप्तस्य नो जागरणं न जाग्रतः
स्वप्नस्तयो र्भिन्नगुणाश्रयत्वात् ॥ 337

Dehādi-saṁsaktimato na muktiḥ
muktasya dehād'yabhimaty'abhāvaḥ;
suptasya no jāgaraṇaṁ na jāgrataḥ
svapnas tayor bhinna-guṇ'āśrayatvāt.

There is no liberation for one who is attached to his body. One who is asleep cannot have wakefulness, and he who is awake can have no sleep, because these actions [wakefulness and sleep] are contradictory.

Method of Abiding in Brahman

Who is liberated?

अन्तर्बहिः स्वं स्थिरजङ्गमेषु
ज्ञात्वाऽऽत्मनाधारतया विलोक्य ।
त्यक्ताखिलोपाधिरखण्डरूपः
पूर्णात्मना यः स्थित एष मुक्तः ॥ 338

Antar-bahiḥ svaṁ sthira-jaṅgameṣu
jñātva'ātmanā'ādhāratayā vilokya;
tyakt'ākhilopādhir-akhaṇḍa-rūpaḥ
pūrṇ'ātmanā yaḥ sthita eṣa muktaḥ.

Internally, externally, in sentient, in insentient — everywhere, knowing himself as the basis of all, and who has given up all names and forms and become one, undivided Self — one who stays in that state is surely a liberated one, a free soul.

सर्वात्मना बन्धविमुक्तिहेतुः
सर्वात्मभावान्न परोऽस्ति कश्चित् ।
दृश्याग्रहे सत्युपपद्यतेऽसौ
सर्वात्मभावोऽस्य सदात्मनिष्ठया ॥ 339

Sarv'ātmanā bandha-vimukti-hetuḥ
sarvātma-bhāvān na paro'asti kaścit;
dṛśy'āgrahe saty'upapadyate'asau
sarv'ātma-bhāvo'asya sadātma-niṣṭhayā.

In every way, there is no better state than seeing one's own Self everywhere in order to make oneself free. One can be free partially, but if you want perfect freedom, you must see yourself everywhere; and it comes when you do not take appearances as your own Self. By giving up appearances, and staying in that state of oneness all the time, comes this perfect freedom.

दृश्यस्याग्रहणं कथं नु घटते देहात्मना तिष्ठतो
बाह्यार्थानुभवप्रसक्तमनसस्तत्तत्क्रियां कुर्वतः ।
संन्यस्ताखिलधर्मकर्मविषयैर्नित्यात्मनिष्ठापरै-
स्तत्त्वज्ञैः करणीयमात्मनि सदानन्देच्छुभिर्यत्नतः ॥340

Dṛśyasy'āgrahaṇaṁ kathaṁ nu ghaṭate
dehātmanā tiṣṭhato
bāhyārth'ānubhava-prasakta-manasaḥ tat tat
kriyāṁ kurvataḥ;
saṁnyast'ākhila-dharma-karma-viṣayaiḥ
nityātma-niṣṭhā-paraiḥ
tattvajñaiḥ karaṇīyam ātmani
sadānand'ecchubhir yatnataḥ.

But how is it possible for one who is in this body to give up all the appearances, because the mind must be in external things part of the time? The answer is: not all at once. Those who want to have that blissfulness should carefully try to

bring that state by staying as much as possible in the state of Brahman and by giving up the whole attempt for external enjoyments.

सर्वात्मसिद्धये भिक्षोः कृतश्रवणकर्मणः ।
समाधिं विदधात्येषा शान्तो दान्त इति श्रुतिः ॥ 341

Sarvātma-siddhaye bhikṣoḥ kṛta-śravaṇa-karmaṇaḥ;
samādhiṁ vidadhāty'eṣā śānto dānta iti śrutiḥ.

In order to have perfect oneness with the Supreme, after hearing the scriptures and giving up all external attempts, he must practise samādhi in order to become one with Brahman.

आरूढशक्तेरहमो विनाशः
कर्तुन्न शक्यः सहसापि पण्डितैः ।
ये निर्विकल्पाख्यसमाधिनिश्चला-
स्तानन्तराऽनन्तभवा हि वासनाः ॥ 342

Ārūḍha-śakter ahamo vināśaḥ
kartuṁ na śakyaḥ sahas'āpi paṇḍitaiḥ;
ye nirvikalpākhya-samādhi-niścalāḥ
tān antarā'ananta-bhavā hi vāsanāḥ.

This idea of "I am" is so strong that it cannot be broken in a day. Even the wise cannot do away with this sense of ego in a day. Because it is so strong, you should try all the more, and be very careful to attain nirvikalpa samādhi.

अहंबुद्ध्यैव मोहिन्या योजयित्वाऽऽवृतेर्बलात् ।
विक्षेपशक्तिः पुरुषं विक्षेपयति तद्गुणैः ॥ 343

Aham-buddh'yāiva mohinyā yojayitvā'āvṛter-balāt;
vikṣepa-śaktiḥ puruṣaṁ vikṣepayati tad-guṇaiḥ.

This sense of ego, by its power of delusion and power of distraction, unsettles the Puruṣa.

विक्षेपशक्तिविजयो विषमो विधातुं
निःशेषमावरणशक्तिनिवृत्त्यभावे ।
दृग्दृश्ययोः स्फुटपयोजलवद्विभागे
नश्येत्तदावरणमात्मनि च स्वभावात् ।
निःसंशयेन भवति प्रतिबन्धशून्यो
विक्षेपणं नहि तदा यदि चेन्मृषार्थे ॥ 344

Vikṣepa-śakti-vijayo viṣamo vidhātuṁ
niśśeṣam-āvaraṇa-śakti-nivṛtty'abhāve;
dṛg-dṛśyayoḥ sphuṭa-payojalavad-vibhāge
naśyet tad āvaraṇam ātmani ca svabhāvāt;
nissaṁśayena bhavati pratibandha-śūnyo
vikṣepaṇaṁ nahi tadā yadi cen mṛṣārthe.

Two powers the ego has — of covering and of distracting. To cure the power of distraction is very hard. It cannot be done unless you have the power to do away with the covering. The snake in the rope first covers and then deceives. When you can separate the seer and the seen, as the swan separates milk from water, then naturally the power of covering goes away.

सम्यग्विवेकः स्फुटबोधजन्यो
विभज्य दृग्दृश्यपदार्थतत्त्वम् ।

छिनत्ति मायाकृतमोहबन्धं
यस्माद्विमुक्तस्य पुनर्न संसृतिः ॥ 345

Samyag-vivekaḥ sphuṭa-bodha-janyaḥ
vibhajya dṛg-dṛśya-padārtha-tattvam;
chinatti māyākṛta-moha-bandhaṁ
yasmād vimuktasya punaṛ na saṁsṛtiḥ

When the appearances cannot distract you anymore, then comes the sure knowledge of the Ātman. And what is the cause? Complete discrimination of the real and the unreal is the cause of that settled knowledge — understanding the separateness of the seer and the seen. That breaks the bondage caused by Māyā from which, if one is once free, bondage never comes again.

परावरैकत्वविवेकवह्नि-
दहत्यविद्यागहनं ह्यशेषम् ।
किं स्यात्पुनः संसरणस्य बीज-
मद्वैतभावं समुपेयुषोऽस्य ॥ 346

Par'āvar'aikatva-viveka-vahniḥ
dahaty-avidyā-gahanaṁ hy aśeṣam;
kiṁ syāt punaḥ saṁsaraṇasya bījam
advaita bhāvaṁ samupeyuṣo'asya.

*The knowledge that we are Brahman is like a fire which altogether consumes the thick forest of ignorance. When a man has realized his oneness with Brahman, how can he harbour any seed of death and rebirth?

आवरणस्य निवृत्तिर्भवति हि सम्यक्पदार्थदर्शनतः ।
मिथ्याज्ञानविनाशस्तद्विक्षेपजनितदुःखनिवृत्तिः ॥ 347

Āvaraṇasya nivṛttir bhavati hi samyak padārtha-darśanataḥ;
mithyā-jñāna-vināśaḥ tad vikṣepa-janita-duḥkha-nivṛttiḥ.

*When the vision of Reality comes, the veil of ignorance is completely removed. As long as we perceive things falsely, our false perception distracts us and makes us miserable. When our false perception is corrected, our misery ends.

Nature of Substratum

एतत्त्रितयं दृष्टं सम्यग्रज्जुस्वरूपविज्ञानात् ।
तस्माद्वस्तुसतत्त्वं ज्ञातव्यं बन्धमुक्तये विदुषा ॥ 348

Etat tritayaṁ dṛṣṭaṁ samyag-rajju-svarūpa-vijñānāt;
tasmād vastu satattvaṁ jñātavyaṁ bandha-muktaye viduṣā.

*For example, you see a rope and think it is a snake. As soon as you realize that the rope is a rope, your false perception of a snake ceases, and you are no longer distracted by the fear which it inspired. Therefore, one who wants to liberate himself must know the nature of the real Self and the unreal self.

अयोऽग्नियोगादिव सत्समन्वया-
न्मात्रादिरूपेण विजृम्भते धीः ।

तत्कार्यमेतद्द्वितयं यतो मृषा
दृष्टं भ्रमस्वप्नमनोरथेषु ॥ 349

Ayo'agni-yogād'iva sat-samanvayāt
mātrādi-rūpeṇa vijṛmbhate dhīḥ;
tat kāryam etad dvitayaṁ yato mṛṣā
dṛṣṭam bhrama-svapna-manorathesu.

Like the union of the fire with the iron, by the union of the Reality with the intellect, all these appearances come into existence. Their actions are unreal, as we have seen in these three states — in dream, in error, and in imagination.

ततो विकाराः प्रकृतेरहंमुखा
देहावसाना विषयाश्च सर्वे ।
क्षणेऽन्यथाभावितया ह्यमीषा-
मसत्त्वमात्मा तु कदापि नान्यथा ॥ 350

Tato vikārāḥ prakṛter ahaṁ-mukhāḥ
deh'āvasānā viṣayāś ca sarve;
kṣaṇe'anyathā-bhāvitayā hi amīṣām
asattvam ātmā tu kadāpi n'ānyathā.

*So all these changes of nature, from egoism down to body, are unreal because of their transient nature. But the seer, the Self, is always unchanging and, therefore, real — the Ātman.

नित्याद्वयाखण्डचिदेकरूपो
बुद्ध्यादिसाक्षी सदसद्विलक्षणः ।

अहंपदप्रत्ययलक्षितार्थः
प्रत्यक् सदानन्दघनः परात्मा ॥ 351

Nity'ādvay'ākhaṇḍa-cid-eka-rūpo
buddhy'ādi sākṣī sad-asad-vilakṣaṇaḥ;
ahaṁ-pada-pratyaya-lakṣit'ārthaḥ
pratyak sad'ānanda-ghanaḥ parātmā.

Eternal, One without a second, indivisible consciousness, the witness of the intellect, separate from the manifested and unmanifested, the subject of "I," the ever-blissful — that is the Supreme.

इत्थं विपश्चित्सदसद्विभज्य
निश्चित्य तत्त्वं निजबोधदृष्टया ।
ज्ञात्वा स्वमात्मानमखण्डबोधं
तेभ्यो विमुक्तः स्वयमेव शाम्यति ॥ 352

Itthaṁ vipaścit sad-asad vibhajya
niścitya tattvaṁ nija-bodha-dṛṣṭā;
jñātvā svam-ātmānam akhaṇḍa-bodhaṁ
tebhyo vimuktaḥ svayam eva śāmyati.

Knowing in this way one's own Self, which is separated from the manifested and unmanifested, ascertaining one's own oneness with that Self — the one eternal consciousness — one becomes peaceful in the Self.

Samādhi

अज्ञानहृदयग्रन्थेर्निःशेषविलयस्तदा ।
समाधिनाऽविकल्पेन यदाऽद्वैतात्मदर्शनम् ॥ 353

Ajñāna-hṛdaya-granther niśśeṣa vilayas tadā;
samādhinā'avikalpena yadā'advait'ātma-darśanam.

When one sees his own Self in samādhi, which is the Self of all, then all the knots of the heart are rent asunder once and for all.

त्वमहमिदमितीयं कल्पना बुद्धिदोषात्
प्रभवति परमात्मन्यद्वये निर्विशेषे ।
प्रविलसति समाधावस्य सर्वो विकल्पो
विलयनमुपगच्छेद्वस्तुतत्त्वावधृत्या ॥ 354

Tvam aham idam itīyaṁ kalpanā buddhi-doṣāt
prabhavati param'ātmany'advaye nirviśeṣe;
pravilasati samādhāv'asya sarvo vikalpo
vilayanam upagacchet vastu-tattv'āvadhṛtyā.

In that one inseparable Self, "thou," "I," and all these imaginations come only from the defect of the intellect. In samādhi again, that intellect becomes one with the Supreme' and loses its impurities. So the changes of "thou," "I," and all vanish from one's knowing the real nature of external things and the Self.

शान्तो दान्तः परमुपरतः क्षान्तियुक्तः समाधिं
कुर्वन्नित्यं कलयति यतिः स्वस्य सर्वात्मभावम् ।
तेनाविद्यातिमिरजनितान्साधु दग्ध्वा विकल्पान्
ब्रह्माकृत्या निवसति सुखं निष्क्रियो निर्विकल्पः ॥ 355

Śānto dāntaḥ param-uparataḥ kṣānti-yuktaḥ
samādhiṁ
kurvan nityam kalayati yatiḥ svasya
sarv'ātma-bhāvam;
ten'āvidyā-timira-janitān sādhu dagdhvā vikalpān
brahm'ākṛtyā nivasati sukhaṁ niṣkriyo
nirvikalpaḥ.

Peaceful, quiet, controlled, one who has given up all desires, and who is full of endurance — he alone can attain samādhi, and in that samādhi feel the oneness with all. By that feeling of oneness with all, he does away with the darkness that comes from ignorance and its results — fear, etc. It [samādhi] burns all; and being Brahman, he remains at peace, free from all imaginations and actions.

समाहिता ये प्रविलाप्य बाह्यं
श्रोत्रादि चेतः स्वमहं चिदात्मनि ।
त एव मुक्ता भवपाशबन्धै-
र्नान्ये तु पारोक्ष्यकथाभिधायिनः ॥ 356

Samāhitā ye pravilāpya bāhyaṁ
śrotr'ādi cetaḥ svam-ahaṁ cid-ātmani;
ta eva muktā bhava-pāśa-bandhaiḥ
n'ānye tu pārokṣya-kathābhidhāyinaḥ.

So, those who are engaged in samādhi, they alone, by reducing the externals (the senses, thought, ego, and all) in Consciousness, being free from the bondage of birth and death, attain the Supreme Bliss — not those who only talk of the Ātman.

Note: There are two kinds of knowledge: pārokṣa (froṁ books and teachers) and apārokṣa (realization in the Self).

उपाधिभेदात्स्वयमेव भिद्यते
चोपाध्यपोहे स्वयमेव केवलः ।
तस्मादुपाधेर्विलयाय विद्वान्
वसेत्सदाऽकल्पसमाधिनिष्ठया ॥ 357

Upādhi-bhedāt svayam eva bhidyate–
c'opādhyapohe svayam eva kevalaḥ;
tasmād upādheḥ vilayāya vidvān
vaset sadā'akalpa-samādhi-niṣṭhayā.

It is through the difference of the upādhis that the Ātman is seen to be different. So this samādhi is only to take away the name and form. One who is learned tries to do this only for this reason.

Note: When one has been in samādhi and comes out, one sees all appearances only as a dream.

सति सक्तो नरो याति सद्भावं ह्येकनिष्ठया ।
कीटको भ्रमरं ध्यायन् भ्रमरत्वाय कल्पते ॥ 358

Sati sakto naro yāti sad-bhāvaṁ hy'eka-niṣṭhayā;
kīṭako bhramaraṁ dhyāyan bhramaratvāya kalpate.

Giving up all other desires, the yogi, thinking of that Supreme Being only, becomes the Supreme, as the worm becomes the wasp by thinking of the wasp.

क्रियान्तरासक्तिमपास्य कीटको
ध्यायन्नलित्वं ह्यलिभावमृच्छति ।
तथैव योगी परमात्मतत्त्वं
ध्यात्वा समायाति तदेकनिष्ठया ॥ 359

Kriy'āntar'āsaktim apāsya kīṭako
dhyāyan alitvam hy'ali-bhāvam ṛcchati;
tath'aiva yogī paramātma-tattvaṁ
dhyātvā samāyāti tad-eka-niṣṭhayā.

When deeply engaged in thought, one loses his individuality and becomes one with that thought. If one remains in it for a long, long time, he becomes that. But it must be one, uniform thought for a long, long time.

अतीव सूक्ष्मं परमात्मतत्त्वं
न स्थूलदृष्ट्या प्रतिपत्तुमर्हति ।
समाधिनात्यन्तसुसूक्ष्मवृत्त्या
ज्ञातव्यमार्यैरतिशुद्धबुद्धिभिः ॥ 360

atīva sūkṣmaṁ paramātma-tattvaṁ
na sthūla-dṛṣṭyā pratipattum arhati;
samādhinā'tyanta-susūkṣma-vṛttyā
jñātavyam āryair ati-śuddha-buddhibhiḥ.

So very, very subtle is the truth of the Paramatman, that nobody can see that with the naked eye [gross intellect]. Therefore, with keen perception and only in samādhi can it be known by a great and very pure intellect.

यथा सुवर्णं पुटपाकशोधितं
त्यक्त्वा मलं स्वात्मगुणं समृच्छति ।
तथा मनः सत्त्वरजस्तमोमलं
ध्यानेन सन्त्यज्य समेति तत्त्वम् ॥ 361

Yathā suvarṇaṁ puṭa-pāka-śodhitaṁ
tyaktvā malaṁ svātma-guṇaṁ samṛcchati;
tathā manaḥ sattva-rajas-tamo-malaṁ
dhyānena saṁtyajya sameti tattvam.

As gold when purified loses its dross and attains its own pure state, so this mind, giving up the three qualities of sattva, rajas, and tamas through dhyāna, attains the pure state of the Ātman.

निरन्तराभ्यासवशात्तदित्थं
पक्वं मनो ब्रह्मणि लीयते यदा ।
तदा समाधिः सविकल्पवर्जितः
स्वतोऽद्वयानन्दरसानुभावकः ॥ 362

Nirantar'ābhyāsa-vaśāt tad-itthaṁ
pakvaṁ mano brahmaṇi līyate yadā;
tadā samādhiḥ savikalpa-varjitaḥ
svato'advayānanda-rasānubhāvakaḥ.

The habit of meditation must be practised without any break. When the matured (ripe, or experienced) mind is absorbed in Brahman, then comes samādhi, the state that is free from all doubts. And then naturally one becomes the enjoyer of eternal bliss.

समाधिनाऽनेन समस्तवासना-
ग्रन्थेर्विनाशोऽखिलकर्मनाशः ।
अन्तर्बहिः सर्वत एव सर्वदा
स्वरूपविस्फूर्तिरयत्नतः स्यात् ॥ 363

Samādhinā'anena samasta-vāsanā-
granther vināśo'akhila-karma-nāśaḥ;
antar-bahiḥ sarvata eva sarvadā
svarūpa-visphūrtir ayatnataḥ syāt.

By this samādhi, all desires and the knots of the heart are destroyed, as well as all actions, internally and externally. And without any effort on the part of the individual comes the manifestation of the Self. Simultaneously comes the destruction of the mind and desires, and the realization of the Self.

श्रुतेः शतगुणं विद्यान्मननं मननादपि ।
निदिध्यासं लक्षगुणमनन्तं निर्विकल्पकम् ॥ 364

Śruteḥ śata-guṇaṁ vidyān mananaṁ mananād api;
nidhidhyāsaṁ lakṣaguṇam anantaṁ nirvikalpakam.

Hearing of Brahman is good, but thinking is one hundred times better than hearing. Millions of times greater than this is meditation. And when one becomes free from doubt in that meditation, that is endlessly greater.

निर्विकल्पकसमाधिना स्फुटं
ब्रह्मतत्त्वमवगम्यते ध्रुवम् ।

नान्यथा चलतया मनोगतेः
प्रत्ययान्तरविमिश्रितं भवेत् ॥ 365

Nirvikalpaka-samādhinā sphuṭaṁ
brahma-tattvam avagamyate dhruvam;
nānyathā calatayā manogateḥ
pratyayāntara-vimiśritaṁ bhavet.

Only by that meditation which is free from all doubt [nirvikalpa-samādhi], one realizes the Self. Otherwise, other thoughts will come in the unstable mind which will get mixed up with them.

अतः समाधत्स्व यतेन्द्रियः सन्
निरन्तरं शान्तमनाः प्रतीचि ।
विध्वंसय ध्वान्तमनाद्यविद्यया
कृतं सदेकत्वविलोकनेन ॥ 366

Ataḥ samādhatsva yat'endriyas-san
nirantaraṁ śānta-manāḥ pratīci;
vidhvaṁsaya dhvāntam anādy'avidyayā
kṛtaṁ sad'ekatva-vilokanena.

Therefore, attain samādhi by controlling all the senses, remain always in peace; and by attaining samādhi, destroy the darkness that arises from ignorance by the practice of seeing oneness always and everywhere.

योगस्य प्रथमद्वारं वाङ्निरोधोऽपरिग्रहः ।
निराशा च निरीहा च नित्यमेकान्तशीलता ॥ 367

Yogasya prathamaṁ dvāraṁ
vāṅ-nirodho'aparigrahaḥ;
nirāśā ca nirīhā ca nityam ekānta-śīlatā.

This is the first door to yoga: the control of speech (not talking too much), then control of the mind. Practise non-receiving in the mind. Then, give up all expectation, then all desires, and always be alone.

एकान्तस्थितिरिन्द्रियोपरमणे हेतुर्दमश्चेतसः
संरोधे करणं शमेन विलयं यायादहंवासना ।
तेनानन्दरसानुभूतिरचला ब्राह्मी सदा योगिनः
तस्माच्चित्तनिरोध एव सततं कार्यः प्रयत्नो मुनेः ॥ 368

Ekānta-sthitir-indriy'oparamaṇe hetur damaś cetasaḥ
saṁrodhe karaṇaṁ śamena vilayaṁ
yāyād ahaṁ-vāsanā;
ten'ānanda-ras'ānubhūtir-acalā brāhmī sadā yoginaḥ
tasṃāt citta-nirodha eva satataṁ
kāryaḥ prayatno muneḥ.

To stay alone is the cause of controlling the senses and the mind. By controlling the senses, you control thought, and the mind becomes peaceful. By doing this the ego vanishes. And by the destruction of this ego, changeless blissfulness is felt by the yogi, which belongs to Brahman alone. Therefore, this — the controlling of the mind constantly should be the first duty of the practitioner of concentration.

वाचं नियच्छात्मनि तं नियच्छ
बुद्धौ धियं यच्छ च बुद्धिसाक्षिणि ।

तं चापि पूर्णात्मनि निर्विकल्पे
विलाप्य शान्तिं परमां भजस्व ॥ 369

Vācaṁ niyacch'ātmani taṁ niyaccha
buddhau dhiyaṁ yaccha ca buddhi-sākṣiṇi;
taṁ cāpi pūrṇ'ātmani nirvikalpe
vilāpya śāntiṁ paramāṁ bhajasva.

First, join word with the mind. (Everything seen is word — names), then mind with the intellect, intellect with ego, ego with the witness, and that witness with Brahman who is the Soul of all. And by joining that way, enjoy the eternal Bliss.

Note: Take the mantra to the mind. The mind must think; therefore, it is necessary to give it the meaning of a word to keep it busy. The meaning alone won't do. Bring forth the intellect, the determinative faculty, and join it with meaning and then with the ego. Word enters into thought, thought into meaning, meaning into sure decision, this sure decision into ego, ego into the witness, and this state cannot be explained by another. It is like the Polar Star; it can only be pointed out by pointing to the nearest point.

देहप्राणेन्द्रियमनोबुद्ध्यादिभिरुपाधिभिः ।
यैर्यैर्वृत्तेःसमायोगस्तत्तद्भावोऽस्य योगिनः ॥ 370

Deha-prāṇ'endriya-mano-buddhy'ādibhir
upādhibhiḥ;
yair yair vṛtteḥ samāyogaḥ tat tad bhāvo'asya
yoginaḥ.

This yogi, when he joins himself with the body, prāṇa, senses, mind, intellect, and all other upādhis he becomes one with them;

तन्निवृत्त्या मुनेः सम्यक् सर्वोपरमणं सुखम् ।
संदृश्यते सदानन्दरसानुभवविप्लवः ॥ 371

Tan-nivṛttyā muneḥ samyak sarv'oparamaṇaṁ sukham;
sandṛśyate sadānanda-rasānubhava-viplavaḥ.

And by removing that contact, he enjoys the Blissfulness Eternal which comes from giving up things.

Dispassion

अन्तस्त्यागो बहिस्त्यागो विरक्तस्यैव युज्यते ।
त्यजत्यन्तर्बहिःसङ्गं विरक्तस्तु मुमुक्षया ॥ 372

Antas-tyāgo bahis-tyāgo viraktasy'aiva yujyate;
tyajatya'ntar-bahiḥ-saṅgam viraktas tu mumukṣayā.

बहिस्तु विषयैः सङ्गं तथान्तरहमादिभिः ।
विरक्त एव शक्नोति त्यक्तुं ब्रह्मणि निष्ठितः ॥ 373

Bahis tu viṣayaiḥ saṅgam tathā'antar aham-ādibhiḥ;
virakta eva śaknoti tyaktuṁ brahmaṇi niṣṭhitaḥ.

This giving up of the external and internal is possible for him alone who has been freed from all attachments. How? External giving up is achieved by giving up the gross things, and internal renunciation by giving up the ego.

One can give up external things by force, but how can one give up the ego? It is possible only by desiring liberation, and only by identifying one's self with Brahman.

वैराग्यबोधौ पुरुषस्य पक्षिवत्
पक्षौ विजानीहि विचक्षण त्वम् ।
विमुक्तिसौधाग्रतलाधिरोहणं
ताभ्यां विना नान्यतरेण सिध्यति ॥ 374

Vairāgya-bodhau puruṣasya pakṣivat
pakṣau vijānīhi vicakaṣaṇa tvam;
vimukti-saudh'āgratal'ādhirohaṇaṁ
tābhyāṁ vinā n'ānyatareṇa siddhyati.

Renunciation and discrimination are the two wings of a bird. Know this, O expert, that rising to the top of the house of liberation cannot be accomplished without these two.

अत्यन्तवैराग्यवतः समाधिः
समाहितस्यैव दृढप्रबोधः ।
प्रबुद्धतत्त्वस्य हि बन्धमुक्ति-
र्मुक्तात्मनो नित्यसुखानुभूतिः ॥ 375

Atyanta-vairāgyavataḥ samādhiḥ
samāhitasy'aiva dṛḍha-prabodhaḥ;
prabuddha-tattvasya hi bandha-muktiḥ
mukt'ātmano nitya-sukh'ānubhūtiḥ.

Samādhi comes to him alone who is full of the spirit of renunciation. Those who practise samādhi become established in the understanding of Brahman; and from that established understanding comes the freedom from all bondages. One who becomes free from all bondages feels eternal Bliss.

वैराग्यान्न परं सुखस्य जनकं पश्यामि वश्यात्मन-
स्तच्चेच्छुद्धतरात्मबोधसहितं स्वाराज्यसाम्राज्यधुक् ।
एतद्द्वारमजस्रमुक्तियुवतेर्यस्मात्त्वमस्मात्परं
सर्वत्रास्पृहया सदात्मनि सदा प्रज्ञां कुरु श्रेयसे ॥ 376

Vairāgyān na paraṁ sukhasya janakaṁ paśyāmi vaśyātmanaḥ
tat cet śhuddhatar'ātma-bodha-sahitaṁ svārājya-sāmrājya-dhuk;
etad dvaram ajasra-mukti-yuvateḥ yasmāt tvam asmāt paraṁ
sarvatr'āspṛhayā sad'ātmani sadā prajñām kuru śreyase.

For one who has controlled his senses, I do not see any better cause of happiness than renunciation. That renunciation, with the help of pure knowledge of the Ātman, brings the kingdom of Self to the individual. This is the door to liberation. Therefore, make sure of renunciation and be established in the Ātman for good.

आशां छिन्द्धि विषोपमेषु विषयेष्वेषैव मृत्योः कृति-
स्त्यक्त्वा जातिकुलाश्रमेष्वभिमतिं मुञ्चातिदूरात्क्रियाः ।
देहादावसति त्यजात्मधिषणां प्रज्ञां कुरुष्वात्मनि
त्वं द्रष्टास्यमनोऽसि निर्द्वयपरं ब्रह्मासि
यद्वस्तुतः ॥ 377

Aśāṁ chinddhi viṣopameṣu
viṣayeṣv'eṣ'aiva mṛtyoḥ kṛtiḥ
tyaktvā jāti-kul'āśrameṣv'abhimatiṁ
muñc'āti-dūrāt kriyāḥ;
dehādāv'asati tyaj'ātma-dhiṣaṇāṁ
prajñāṁ kuruṣvātmani
tvam draṣṭ'āsy'amano'asi
nir-dvaya-param-brahm'āsi yad vastutaḥ.

Cut off all expectations in the objects of senses, which are like poison. They are the cause of death. Give up all thoughts of caste, colour, and creed, which you have taken as your own; and from a distance, give up all selfish endeavours. Give up, abandon, identification with the body, and be established in the Ātman. Thou art the seer of all these — the One without a second, which is Reality Itself.

Method of Meditation

लक्ष्ये ब्रह्मणि मानसं दृढतरं संस्थाप्य बाह्येन्द्रियं
स्वस्थाने विनिवेश्य निश्चलतनुश्चोपेक्ष्य देहस्थितिम् ।
ब्रह्मात्मैक्यमुपेत्य तन्मयतया चाखण्डवृत्त्याऽनिशं
ब्रह्मानन्दरसं पिबात्मनि मुदा शून्यैः किमन्यैर्भृशम् ॥ 378

Lakṣye brahmaṇi mānasaṁ dṛḍhataraṁ
saṁsthāpya bahy'endriyaṁ
sva-sthāne viniveśya niścala-tanuśc'opekṣya
deha-sthitim;
brahm'ātm'aikyam upetya tanmayatayā
c'ākhaṇḍa-vṛttyā'aniśaṁ
brahmānanda-rasaṁ pib'ātmani mudā śunyaiḥ
kim anyair bhṛśam.

This is the attainable, the target which you are to strike. Keep your mind firmly fixed on Brahman and rest the external senses in their own places. Stay quiet, indifferent to this body, and, by that one thought of Brahman, become one with Brahman, — undivided. Constantly drink the essence of bliss that is in Brahman. What is there in things which are empty and void?

अनात्मचिन्तनं त्यक्त्वा कश्मलं दुःखकारणम् ।
चिन्तयात्मानमानन्दरूपं यन्मुक्तिकारणम् ॥ 379

Anātma-cintanaṁ tyaktvā kaśmalaṁ
duḥkha-kāraṇam;
cintay'ātmānam ānanda-rūpaṁ yan-mukti-kāraṇam.

Giving up all that is non-Self, which is the cause of all misery, think only of that Ātman, which is blissful and the cause of all freedom.

एष स्वयंज्योतिरशेषसाक्षी
विज्ञानकोशो विलसत्यजस्रम् ।
लक्ष्यं विधायैनमसद्विलक्षण-
मखण्डवृत्त्याऽऽत्मतयाऽनुभावय ॥ 380

Eṣa svayaṁ-jyotir aśeṣa-sākṣī
vijñāna-kośo vilasaty'ajasram;
lakṣyaṁ vidhāy'ainam asad-vilakṣaṇam
akhaṇḍa-vṛtty'ātmatay'ānubhāvaya.

It is self-effulgent, the Witness of all, who is manifested in the sheath of intellect [Vijñānamaya kośa]. Keeping in view that which is separate from

the manifested and unmanifested, by one undivided thought think of that always.

एतमच्छिन्नया वृत्त्या प्रत्ययान्तरशून्यया ।
उल्लेखयन्विजानीयात्स्वस्वरूपतया स्फुटम् ॥ 381

Etam acchinnayā vṛttyā pratyay'āntara-śūnyayā;
ullekhayan vijānīyāt sva-svarūpatayā sphuṭam.

Thus, thinking always uniformly of that Brahman — without any break and without any separate thought — one knows Brahman completely as one's own Self.

अत्रात्मत्वं दृढीकुर्वन्नहमादिषु संत्यजन् ।
उदासीनतया तेषु तिष्ठेत्स्फुटघटादिवत् ॥ 382

Atr'ātmatvaṁ dṛḍhī-kurvan aham-ādiṣu santyajan;
udāsīnatayā teṣu tiṣṭhed sphuṭa ghaṭādivat.

By establishing his own self in this Ātman and giving up all ego, he stays there, being indifferent to the body, etc., as one becomes indifferent to broken pitchers, etc., made of clay and which are insignificant.

Perceiving the Self

विशुद्धमन्तःकरणं स्वरूपे
निवेश्य साक्षिण्यवबोधमात्रे ।
शनैः शनैर्निश्चलतामुपानयन्
पूर्णं स्वमेवानुविलोकयेत्ततः ॥ 383

Viśuddham antaḥkaraṇaṁ svarūpe
niveśya sākṣiṇy'avabodha-mātre;
śanaiḥ śanair niścalatām upānayan
pūrṇam svam ev'ānu-vilokayet tataḥ.

With a pure heart, establishing the self in the Ātman, which is the Witness of all — pure consciousness — slowly and gradually be quiet and see the fullness of the Ātman everywhere.

देहेन्द्रियप्राणमनोऽहमादिभिः
स्वाज्ञानक्लृप्तैरखिलैरुपाधिभिः ।
विमुक्तमात्मानमखण्डरूपं
पूर्णं महाकाशमिवावलोकयेत् ॥ 384

Deh'endriya-prāṇa-mano'aham-ādibhiḥ
sv'ājñana-kḷptair akhilair upādhibhiḥ;
vimuktam ātmānam akhaṇḍa-rūpaṁ
pūrṇaṁ mahākāśam iv'āvalokayet.

Body, senses, vital forces, mind, ego, and all other names and forms that come from ignorance of the Self — know the Ātman, separate from these, as indivisible, perfect, and permeating all like the firmament.

घटकलशकुसूलसूचिमुख्यै-
र्गगनमुपाधिशतैर्विमुक्तमेकम् ।
भवति न विविधं तथैव शुद्धं
परमहमादिविमुक्तमेकमेव ॥ 385

Ghaṭa-kalaśa-kusūla-sūci-mukhyaiḥ
gaganam upādhi-śatair vimuktam ekam;
bhavati na vividhaṁ tath'aiva śuddhaṁ
param aham'ādi-vimuktam ekam eva.

The sky that remains in different pots of different names and forms is in reality not different from the sky itself, though it appears different; so the Ātman, which is pure and One without a second, seems to be many in different bodies.

ब्रह्मादिस्तम्बपर्यन्ता मृषामात्रा उपाधयः ।
ततः पूर्णं स्वमात्मानं पश्येदेकात्मना स्थितम् ॥ 386

Brahmādi-stamba-paryantā mṛṣā-mātrā upādhayaḥ;
tataḥ pūrṇaṁ svam-ātmānaṁ paśyed
ek'ātmanā sthitam.

From Brahmā down to a blade of grass, all these upādhis are unreal. Therefore, by being one with the Ātman, see the Ātman which fills everywhere.

यत्र भ्रान्त्या कल्पितं तद्विवेके
तत्तन्मात्रं नैव तस्माद्विभिन्नम् ।
भ्रान्तेर्नाशे भाति दृष्टाहितत्त्वं
रज्जुस्तद्वद्विश्वमात्मस्वरूपम् ॥ 387

Yatra bhrāntyā kalpitaṁ tad viveke
tat tan mātraṁ n'aiva tasmād vibhinnam;
bhrānter nāśe bhāti-dṛṣṭ'āhi-tattvaṁ
rajjus tadvad viśvam ātma-svarūpam.

What appears in ignorance as true does not remain so after discrimination, but it becomes one with,

the Reality — not separate from it; so this world is nothing but the Ātman, just as we do not find the snake in the rope when we know the real nature of the rope.

स्वयं ब्रह्मा स्वयं विष्णुः स्वयमिन्द्रः स्वयं शिवः ।
स्वयं विश्वमिदं सर्वं स्वस्मादन्यन्न किञ्चन ॥ 388

Svayaṁ brahmā svayaṁ viṣṇuḥ svayam indraḥ
svayaṁ śivaḥ;
svayaṁ viśvam idaṁ sarvaṁ svasmād anyan
na kiñcana.

I am the Creator. I am the Preserver. I am Indra, the Enjoyer. I am the Destroyer. All this I am. There is nothing except my own Self.

अन्तः स्वयं चापि बहिः स्वयं च
स्वयं पुरस्तात् स्वयमेव पश्चात् ।
स्वयं ह्यवाच्यां स्वयमप्युदीच्यां
तथोपरिष्टात्स्वयमप्यधस्तात् ॥ 389

Antaḥ svayaṁ c'āpi bahiḥ svayaṁ ca
svayaṁ purastāt svayam eva paścāt;
svayaṁ hy avācyām svayam apy'udīcyāṁ
tatho'upariṣṭāt svayam apy'adhastāt.

Internally I am, externally I am; I am before, I am after; I am above, I am below.

तरङ्गफेनभ्रमबुद्बुदादि
सर्वं स्वरूपेण जलं यथा तथा ।

चिदेव देहाद्यहमन्तमेतत्
सर्वं चिदेवैकरसं विशुद्धम् ॥ 390

Taranga-phena-bhrama-budbudādi
sarvaṁ svarūpeṇa jalaṁ yathā tathā;
cid eva dehādy'aham-antam etat
sarvaṁ cid ev'aika-rasaṁ viśuddham.

Wave, foam, bubble — all these are nothing but water in reality. So this body and all are nothing but consciousness — the one pure consciousness.

सदेवेदं सर्वं जगदवगतं वाङ्मनसयोः
सतोऽन्यन्नास्त्येव प्रकृतिपरसीम्नि स्थितवतः।
पृथक् किं मृत्स्नायाः कलशघटकुम्भाद्यवगतं
वदत्येष भ्रान्तस्त्वमहमिति मायामदिरया ॥ 391

Sad'ev'edaṁ sarvaṁ jagad-avagataṁ vāṅ-manasayoḥ
sato'anyan nāsty'eva prakṛti-para-sīmni sthitavataḥ;
pṛthak kiṁ mṛtsnāyāḥ kalaśa-ghaṭa-kumbhādy'avagataṁ
vadaty'eṣa bhrāntas tvam aham iti māyā-madirayā.

All this is but Existence Itself, which is beyond word and mind. There is nothing beyond pure existence in what is seen in Nature. Is there anything separate from the earth in the pitcher, jar, etc., which are made from the earth? If anyone says it is separate, he is deluded, like one drunk with the wine of Māyā. And one drunk with the wine of Māyā sees "thou," "I," etc.

क्रियासमभिहारेण यत्र नान्यदिति श्रुतिः ।
ब्रवीति द्वैतराहित्यं मिथ्याध्यासनिवृत्तये ॥ 392

Kriyā-samabhihāreṇa yatra n'ānyad iti śrutiḥ;
bravīti dvaita-rāhityaṁ mithy'ādhyāsa-nivṛttaye.

The śruti commands to do away with the false belief of separation and says that there is nothing but One — Brahman alone.

आकाशवन्निर्मलनिर्विकल्पं
निःसीमनिःस्पन्दननिर्विकारम् ।
अन्तर्बहिःशून्यमनन्यमद्वयं
स्वयं परं ब्रह्म किमस्ति बोध्यम् ॥ 393

Ākāśavan nirmala-nirvikalpam
nissīma-nisspandana-nirvikāram;
antar-bahiḥ śūnyam ananyam advayaṁ
svayaṁ paraṁ brahma kim asti bodhyam.

Like the sky — pure, changeless, limitless, immovable, without form, bereft of external or internal aspects, One without a second — know this Brahman as thine own Self. What more is there to understand than this?

वक्तव्यं किमु विद्यतेऽत्र बहुधा ब्रह्मैव जीवः स्वयं
ब्रह्मैतज्जगदाततं नु सकलं ब्रह्माद्वितीयं श्रुतिः ।
ब्रह्मैवाहमिति प्रबुद्धमतयः संत्यक्तबाह्याः स्फुटं
ब्रह्मीभूय वसन्ति सन्ततचिदानन्दात्मनैतद्ध्रुवम् ॥ 394

Vaktavyaṁ kimu vidyate'atra bahudhā
brahm'aiva jīvaḥ svayam
brahm'aitaj-jgad'ātatam nu sakalaṁ
brahm'ādvitīyam śrutiḥ;
brahm'aiv'āham iti prabuddha-matayaḥ
saṁtyakta-bāhyāḥ sphuṭaṁ
brahmī-bhūya vasanti
santata-cid'ānand'ātman'aitat dhruvam.

What more shall I speak than this — that this jīva is Brahman? This world is Brahman because there is One, Brahman alone. This is the decision of the scriptures. I am that Brahman. He that realizes that, giving up everything, and being and becoming Brahman, remains in Brahman and enjoys Blissfulness Eternal. This is sure and certain.

जहि मलमयकोशेऽहंधियोत्थापिताशां
प्रसभमनिलकल्पे लिङ्गदेहेऽपि पश्चात् ।
निगमगदितकीर्तिं नित्यमानन्दमूर्तिं
स्वयमिति परिचीय ब्रह्मरूपेण तिष्ठ ॥ 395

Jahi mala-maya-kośe'ahaṁ-dhiy'otthāpita'āśāṁ
prasabham anila-kalpe liṅgadehe'api paścāt;
nigama-gadita-kīrtiṁ nityam'ānanda-mūrtiṁ
svayam iti paricīya brahma-rūpeṇa tiṣṭha.

Give up the idea of the self in this sheath of food [Annamaya kośa], then in the subtle body which is composed of the prāṇa [Prāṇamaya kośa], and mind, [Manomaya kośa]. And recognize thine own Self in Brahman, which is full of blissfulness — whose glory has been extolled in the scriptures — and stay as Brahman.

शवाकारं यावद्भजति मनुजस्तावदशुचिः
परेभ्यः स्यात् क्लेशो जननमरणव्याधिनिलयः ।
यदात्मानं शुद्धं कलयति शिवाकारमचलम्
तदा तेभ्यो मुक्तो भवति हि तदाह श्रुतिरपि ॥ 396

Śavākāram yāvad bhajati manujas tāvad aśuciḥ
parebhyaḥ syāt kleśo
janana-maraṇa-vyādhi-nilayaḥ;
yad'ātmānaṁ śuddhaṁ kalayati śivākāram acalaṁ
tadā tebhyo mukto bhavati hi tadāha śrutir api.

As long as one thinks of this corpse as his own Self, so long is he impure and subject to birth, death, disease, old age, and all other sufferings and pain. Therefore, know thyself as pure blissfulness, unchanging. In that way, being free from the changeful body and mind, enjoy blissfulness once and for all.

No Diversity

स्वात्मन्यारोपिताशेषाभासवस्तुनिरासतः ।
स्वयमेव परं ब्रह्म पूर्णमद्वयमक्रियम् ॥ 397

Svātmany'āropit'āśeṣ'ābhāsa-vastu-nirāsataḥ;
svayam eva paraṁ brahma pūrṇam advayam
akriyam.

Reducing everything that appears before you in the Ātman, the Supreme Self, free from all changes, one does not see any change which is seen now. What remains is Brahman alone.

समाहितायां सति चित्तवृत्तौ
परात्मनि ब्रह्मणि निर्विकल्पे ।
न दृश्यते कश्चिदयं विकल्पः
प्रजल्पमात्रः परिशिष्यते यतः ॥ 398

Samāhitāyāṁ sati citta-vṛttau
parātmani brahmaṇi nirvikalpe;
na dṛśyate kaścid ayaṁ vikalpaḥ
prajalpa-mātraḥ pariśiṣyate yataḥ.

*When the mind is completely absorbed in the Supreme Being — the Ātman, the Brahman, the Absolute — then the world of appearances vanishes. Its existence is no more than an empty word.

असत्कल्पो विकल्पोऽयं विश्वमित्येकवस्तुनि ।
निर्विकारे निराकारे निर्विशेषे भिदा कुतः ॥ 399

Asat-kalpo vikalpo'ayaṁ viśvam ity'eka-vastuni;
nirvikāre nirākāre nirviśeṣe bhidā kutaḥ.

These changes are unreal. In the one formless, changeless Ātman, where is there any separation?

द्रष्टृदर्शनदृश्यादिभावशून्यैकवस्तुनि ।
निर्विकारे निराकारे निर्विशेषे भिदा कुतः ॥ 400

Draṣṭṛ-darśana-dṛśyādi-bhāva-śūny'aika-vastuni;
nirvikāre nirākāre nirviśeṣe bhidā kutaḥ.

Where there is neither the seer, the seen, nor the seeing, but the One without a second –

changeless, formless — where is there separation in that?

कल्पार्णव इवात्यन्तपरिपूर्णैकवस्तुनि ।
निर्विकारे निराकारे निर्विशेषे भिदा कुतः ॥ 401

Kalp'ārṇava iv'ātyanta-paripūrṇ'aika-vastuni;
nirvikāre nirākāre nirviśeṣe bhidā kutaḥ.

As in the flood, there is nothing to be seen but a vast sheet of water, so, in the one changeless, formless Ātman, where is there separation?

तेजसीव तमो यत्र प्रलीनं भ्रान्तिकारणम् ।
अद्वितीये परे तत्त्वे निर्विशेषे भिदा कुतः ॥ 402

Tejas'īva tamo yatra pralīnaṁ bhrānti-kāraṇam;
advitīye pare tattve nirviśeṣe bhidā kutaḥ.

As in light all darkness subsides, so when the cause of all error disappears, where then is there diversity in that One without a second, the Supreme Self, which alone is real?

एकात्मके परे तत्त्वे भेदवार्ता कथं वसेत् ।
सुषुप्तौ सुखमात्रायां भेदः केनावलोकितः ॥ 403

Ek'ātmake pare tattve bheda-vārtā kathaṁ vaset;
suṣuptau sukha-mātrāyāṁ bhedaḥ ken'āvalokitaḥ.

In the one Brahman, the Supreme Self, how can there be any world of diversity, [even] as in suṣupti (deep sleep), where no diversity is experienced?

न ह्यस्ति विश्वं परतत्त्वबोधात्
सदात्मनि ब्रह्मणि निर्विकल्पे ।
कालत्रये नाप्यहिरीक्षितो गुणे
न ह्यम्बुबिंदुर्मृगतृष्णिकायाम् ॥ 404

Na hy'asti viśvaṁ para-tattva-bodhāt
sadātmani brahmaṇi nirvikalpe;
kāla-traye n'āpy'ahir-īkṣito guṇe
na hy'ambu-bindur mṛga-tṛṣṇikāyām.

There are no such things as world or anything in that realization of the Supreme, the Eternal. There cannot be seen a snake in the rope or water in the mirage, either in the present, past, or future; so, there is no world in that Ātman even when it is seen. It is only seen through ignorance.

मायामात्रमिदं द्वैतमद्वैतं परमार्थतः ।
इति ब्रूते श्रुतिः साक्षात्सुषुप्तावनुभूयते ॥ 405

Māyā-mātram idaṁ dvaitam advaitaṁ paramārthataḥ;
iti brūte śrutis sākṣāt suṣuptāv'anubhūyate.

It is all Māyā — this world which is the substance of delusion. But in reality, it is all One without a second. This is the direct declaration of the scriptures, and one can realize it in the example of susupti. (deep sleep). (We do not feel anything in suṣupti. This proves that the world is unreal.)

अनन्यत्वमधिष्ठानादारोप्यस्य निरीक्षितम् ।
पण्डितै रज्जुसर्पादौ विकल्पो भ्रान्तिजीवनः ॥ 406

Ananyatvam adhiṣṭhānād āropyasya nirīkṣitam;
paṇḍitai rajju-sarpādau vikalpo bhrānti-jīvanaḥ.

*It is our delusion which superimposes the universe upon Brahman. But the wise know that this universe has no separate reality. It is identical with Brahman, its ground. The rope may appear to be a snake, but the apparent difference between rope and snake lasts only as long as delusion persists.

Mode of Contemplating the Self

चित्तमूलो विकल्पोऽयं चित्ताभावे न कश्चन ।
अतश्चित्तं समाधेहि प्रत्यग्रूपे परात्मनि ॥ 407

Citta-mūlo vikalpo'ayaṁ citt'ābhāve na kaścana;
atas cittaṁ samādhehi pratyag-rūpe parātmani.

The root of all these different feelings is in citta, the mind. In the absence of mind, there is no feeling of change at all, nor of duality. Therefore, merge this mind in the Ātman, Supreme, which is self-evident.

किमपि सततबोधं केवलानन्दरूपं
निरुपममतिवेलं नित्यमुक्तं निरीहम् ।
निरवधिगगनाभं निष्कलं निर्विकल्पं
हृदि कलयति विद्वान् ब्रह्म पूर्णं समाधौ ॥ 408

Kim api satata-bodhaṁ keval'ānanda-rūpaṁ
nirupamam ativelaṁ nitya-muktaṁ nirīham;
niravadhi gagan'ābhaṁ niṣkalaṁ nirvikalpaṁ
hṛdi kalayati vidvān brahma pūrṇaṁ samādhau.

Those who have had realization know the consciousness of all blissfulness — incomparable, limitless, ever-free, without any desires, endless like the sky, without parts, changeless. Only the knower sees such Brahman in his own heart in samādhi.

प्रकृतिविकृतिशून्यं भावनातीतभावं
समरसमसमानं मानसम्बन्धदूरम् ।
निगमवचनसिद्धं नित्यमस्मत्प्रसिद्धं
हृदि कलयति विद्वान् ब्रह्म पूर्णं समाधौ ॥ 409

Prakṛti-vikṛti-śūnyaṁ bhāvan'ātīta-bhāvaṁ
samarasam asamānaṁ māna-saṁbandha-dūram;
nigama-vacana-siddhaṁ nityam asmat prasiddhaṁ
hṛdi kalayati vidvān brahma pūrṇam samādhau.

Bereft of all changes that are caused through nature, beyond all comprehension, uniform but unique, free from all mental bondages too, and declared in the scriptures — only the knower sees such Brahman in his own heart.

अजरममरमस्ताभाववस्तुस्वरूपं
स्तिमितसलिलराशिप्रख्यमाख्याविहीनम् ।
शमितगुणविकारं शाश्वतं शान्तमेकं
हृदि कलयति विद्वान् ब्रह्म पूर्णं समाधौ ॥ 410

Ajaram amaram ast'abhāva-vastu-svarūpaṁ
stimita-salila-rāśi-prakhyam ākhyā-vihīnam;
śamita-guṇa-vikāram sasvatam sāntam ekaṁ
hrdi kalayati vidvān brahma pūrṇaṁ samādhau

He who never becomes old, never dies, in whom all changes set (end as the sun sets), like a vast sheet of water in the ocean, free from the waves, quiet, without any name, where all changes from the qualities [guṇas] subside — only the knower knows such Brahman in his own heart.

समाहितान्तःकरणः स्वरूपे
विलोकयात्मानमखण्डवैभवम् ।
विच्छिन्द्धि बन्धं भवगन्धगन्धितं
यत्नेन पुंस्त्वं सफलीकुरुष्व ॥ 411

Samāhit'āntaḥkaraṇaḥ svarūpe
vilokay'ātmānam akhaṇḍa-vaibhavam;
vicchinddhi bandhaṁ bhava-gandha-gandhitaṁ
yatnena puṁstvaṁ saphalı-kuruṣva.

Now, with the heart bent upon samādhi, see your own Self, which is the source of all wealth (possessions or power). Cut off the bondage where there is even the smell of birth; and in that way, carefully make your birth as a human being fruitful.

सर्वोपाधिविनिर्मुक्तं सच्चिदानन्दमद्वयम् ।
भावयात्मानमात्मस्थं न भूयः कल्पसेऽध्वने ॥ 412

Sarvo'pādhi-vinir-muktaṁ sac-cid-ānandam
advayam;

bhāvay'ātmānam ātmasthaṁ na bhūyaḥ
kalpase'adhvane.

Free from all names and forms — ever existence, knowledge and bliss, One without a second — think this in your own Self and be free from being born again.

Ignoring the Seen

छायेव पुंसः परिदृश्यमान-
माभासरूपेण फलानुभूत्या ।
शरीरमाराच्छववन्निरस्तं
पुनर्न संधत्त इदं महात्मा ॥ 413

Chāy'eva puṁsaḥ pari-dṛśyamānam
ābhāsa-rūpeṇa phal'ānubhūtyā;
śarīram ārāt śavavan nirastaṁ
punar na sandhatta idaṁ mahātmā.

Like the shadow of a man is this body, which is the result of past actions. Give it up as a corpse, and take no notice of it again, O thou, the great.

सततविमलबोधानन्दरूपं समेत्य
त्यज जडमलरूपोपाधिमेतं सुदूरे ।
अथ पुनरपि नैष स्मर्यतां वान्तवस्तु
स्मरणविषयभूतं कल्पते कुत्सनाय ॥ 414

Satata-vimala-bodh'ānanda-rūpaṁ sametya
tyaja jaḍa-mala-rūpo'pādhim etaṁ sudūre;

atha punar api n'aiṣa smaryatāṁ vānta-vastu
smaraṇa-viṣaya-bhūtaṁ kalpate kutsanāya.

Realize the Ātman. Pure blissfulness — such is the nature of the Ātman. Give up this insentient name and form from a distance and never again think of that, as you do not think of food that has been vomitted.

सम्मूलमेतत्परिदाह्य वह्नौ
सदात्मनि ब्रह्मणि निर्विकल्पे ।
ततः स्वयं नित्यविशुद्धबोधा-
नन्दात्मना तिष्ठति विद्वरिष्ठः ॥ 415

Samūlam etat paridāhya vahnau
sadātmani brahmaṇi nirvikalpe;
tataḥ svayaṁ nitya-viśuddha-bodha-
ānand'ātmanā tiṣṭhati vid-variṣṭhaḥ.

It cannot be done by talking. You must burn this, root and all, in the fire of the Ātman, and then rest in that Ātman, becoming thus ever pure knowledge and bliss — the best of the knowers of Brahman.

प्रारब्धसूत्रग्रथितं शरीरं
प्रयातु वा तिष्ठतु गोरिवास्रक् ।
न तत्पुनः पश्यति तत्त्ववेत्ता-
ऽऽनन्दात्मनि ब्रह्मणि लीनवृत्तिः ॥ 416

Prārabdha-sūtra-grathitaṁ śarīraṁ
prayātu vā tiṣṭhatu gor iv'āsrak;

na tat punaḥ paśyati tattva-vettā
ānandātmani brahmaṇi līna-vṛttiḥ.

This body is bound by the actions done in the past. If it remains or goes, take no notice. One who knows the truth will not look back to this body, as one will not see the blood of a cow. (A Hindu will not look at the blood of a cow.) All his mind rests in the ever-blissful Brahman.

अखण्डानन्दमात्मानं विज्ञाय स्वस्वरूपतः ।
किमिच्छन् कस्य वा हेतोर्देहं पुष्णाति तत्त्ववित् ॥ 417

Akhaṇḍ'ānandam ātmānaṁ vijñāya sva-svarūpataḥ;
kim icchan kasya vā hetor dehaṁ puṣṇāti tattva-vit.

One who has known the true, indivisible Blissfulness in his own Self — really and truly realizing that — for what reason will he support this body?

Fruit of Self-knowledge

संसिद्धस्य फलं त्वेतज्जीवन्मुक्तस्य योगिनः ।
बहिरन्तः सदानन्दरसास्वादनमात्मनि ॥ 418

Saṁ-siddhasya phalaṁ tv'etat jīvan-muktasya yoginaḥ;
bahir-antaḥ sad'ānanda-ras'āsvādanam ātmani.

This is the result of that knowledge: one becomes free even in this body, externally and internally, always enjoying the ever-blissfulness in the Ātman.

वैराग्यस्य फलं बोधो बोधस्योपरतिः फलम् ।
स्वानन्दानुभवाच्छान्तिरेषैवोपरतेः फलम् ॥ 419

Vairāgyasya phalaṁ bodhaḥ bodhasyo'paratiḥ phalam;
svānand'ānubhavāt śāntir eṣ'aivo'parateḥ phalam.

Knowledge is the result of non-attachment. The result of knowledge is renunciation, and the result of renunciation is peace that comes from the enjoyment of blissfulness in the Self.

यद्युत्तरोत्तराभावः पूर्वपूर्वन्तु निष्फलम् ।
निवृत्तिः परमा तृप्तिरानन्दोऽनुपमः स्वतः ॥ 420

Yad uttaro'ttar'ābābhāvaḥ pūrva-pūrvam tu niṣphalam;
nivṛttiḥ paramā tṛptiḥ ānando'anupamaḥ svataḥ.

If you do not take the succeeding steps, you may be sure the preceding steps are futile. The result of freedom is to feel the blissfulness without cause.

दृष्टदुःखेष्वनुद्वेगो विद्यायाः प्रस्तुतं फलम् ।
यत्कृतं भ्रान्तिवेलायां नाना कर्म जुगुप्सितम् ।
पश्चान्नरो विवेकेन तत्कथं कर्तुमर्हति ॥ 421

Dṛṣṭa-duḥkheṣv'anudvegaḥ vidyāyāḥ prastutaṁ phalam;
yat kṛtaṁ bhrānti-velāyāṁ nānā karma jugupsitam;
paścān naro vivekena tat kathaṁ kartum arhati.

This is the direct effect of knowledge — not to get disturbed even when in difficulty. The different kinds of things that one does in ignorance that are awkward and ugly, when one is illumined, how can he do them?

विद्याफलं स्यादसतो निवृत्तिः
प्रवृत्तिरज्ञानफलं तदीक्षितम् ।
तज्ज्ञाज्ञयोर्यन्मृगतृष्णिकादौ
नोचेद्विदां दृष्टफलं किमस्मात् ॥ 422

Vidyā-phalaṁ syād asato nivṛttiḥ
pravṛttir ajñāna-phalaṁ tad īkṣitam;
tajñ'ājñayor yan mṛga-tṛṣṇikādau
no'ced vidām dṛṣṭa-phalaṁ kim asmāt.

This is the effect of wisdom — to refrain from taking unreal things, or, if taking, to take them as the work of ignorance. We have seen that in the mirage. What better example is there than this for the wise one?

अज्ञानहृदयग्रन्थेर्विनाशो यद्यशेषतः ।
अनिच्छोर्विषयः किं नु प्रवृत्तेः कारणं स्वतः ॥ 423

Ajñāna-hṛdaya-granther vināśo yady'aśeṣataḥ;
anicchor viṣayaḥ kiṁ nu pravṛtteḥ kāraṇaṁ svataḥ.

If the knots of the heart (desires), which are nothing but the effects of ignorance, are totally rent asunder, then, having no desire, how can the objects of senses be incentives to action?

वासनानुदयो भोग्ये वैराग्यस्य तदावधिः ।
अहंभावोदयाभावो बोधस्य परमावधिः ।
लीनवृत्तैरनुत्पत्तिर्मर्यादोपरतेस्तु सा ॥ 424

Vāsan'ānudayo bhogye vairāgyasya tadāvadhiḥ;
ahaṁ-bhāvo'day'ābhāvo bodhasya param'āvadhiḥ;
līnavṛttair anutpattiḥ maryādā'uparates tu sā.

Know, then, that when the rising of desires for the objects of senses has ceased, non-attachment has become complete. The culmination of knowledge is the end of the rise of the sense of "I," of the ego. And the culmination of renunciation is when the desires that have already subsided will not rise again.

Hallmark of Jīvan-mukta

ब्रह्माकारतया सदा स्थिततया निर्मुक्तबाह्यार्थधी-
रन्यावेदितभोग्यभोगकलनो निद्रालुवद्बालवत् ।
स्वप्नालोकितलोकवज्जगदिदं पश्यन्क्वचिल्लब्धधी-
रास्ते कश्चिदनन्तपुण्यफलभुग्धन्यः स मान्यो भुवि ॥ 425

Brahma'ākāratayā sadā sthitatayā
nirmukta-bāhy'ārtha-dhīḥ
anyāvedita-bhogya-bhoga-kalano nidrāluvad bālavat;
svapna'ālokita-lokavat jagad idaṁ paśyan kvacil
labdha-dhīḥ
āste kaścid ananta-puṇya-phala-bhug dhanyaḥ
sa mānyo bhuvi.

In the consciousness of Brahman, staying there forever, free from external desires, enjoying the blessedness unknown by others (as in sleeping, or as a child), seeing this world as in his dream, and yet full in established understanding — surely

he is the enjoyer of endless merits. He is blessed indeed. He is to be followed in this world.

What is real blissfulness?

स्थितप्रज्ञो यतिरयं यः सदानन्दमश्नुते ।
ब्रह्मण्येव विलीनात्मा निर्विकारो विनिष्क्रियः ॥ 426

Sthita-prajño yatir ayaṁ yaḥ sadānandam aśnute;
brahmaṇy'eva vilīn'ātmā nirvikāro viniṣkriyaḥ.

Only he whose understanding is established enjoys, because he is always merged in Brahman which is changeless and actionless.

ब्रह्मात्मनोः शोधितयोरेकभावावगाहिनी ।
निर्विकल्पा च चिन्मात्रा वृत्तिः प्रज्ञेति कथ्यते ।
सुस्थिताऽसौ भवेद्यस्य स्थितप्रज्ञः स उच्यते ॥ 427

Brahm'ātmanoḥ śodhitayor eka-bhāv'āvagāhinī;
nirvikalpā ca cinmātrā vṛttiḥ prajñ'eti kathyate;
susthitā'asau bhaved yasya sthitaprajñaḥ sa ucyate.

The Self in Brahman — that purified consciousness of the Self, always uniform — is what is called established understanding. And when this understanding is constant in one, he is called "One of estabished understanding."

यस्य स्थिता भवेत्प्रज्ञा यस्यानन्दो निरन्तरः ।
प्रपञ्चो विस्मृतप्रायः स जीवन्मुक्त इष्यते ॥ 428

Yasya sthitā bhavet prajñā yasy'ānando nirantaraḥ;
prapañco vismṛta-prāyaḥ sa jīvan-mukta iṣyate.

He is of such established understanding who feels the blessed state always and has almost forgotten duality. He is called a jīvanmukta — free even in this world.

लीनधीरपि जागर्ति यो जाग्रद्धर्मविवर्जितः ।
बोधो निर्वासनो यस्य स जीवन्मुक्त इष्यते ॥ 429

Līnadhīr api jāgarti yo jāgrad-dharma-vivarjitaḥ;
bodho nirvāsano yasya sa jīvan-mukta iṣyate.

He whose intellect is merged in Brahman, who though wakeful, is yet free from the effects of wakefulness, and whose knowledge is free from desire — he is called a jīvanmukta, free even in this world.

शान्तसंसारकलनः कलावानपि निष्कलः ।
यस्य चित्तं विनिश्चिन्तं स जीवन्मुक्त इष्यते ॥ 430

Śānta-saṁsāra-kalanaḥ kalāvān api niṣkalaḥ;
yasya cittam viniścintam sa jīvan-mukta iṣyate.

The noise of the world is pacified in him. Though with part, yet is he without part; whose heart is without anxiety (it receives no impression), he is called a jīvanmukta, free even in this body.

वर्तमानेऽपि देहेऽस्मिञ्छायावदनुवर्तिनि ।
अहन्ताममताऽभावो जीवन्मुक्तस्य लक्षणम् ॥ 431

Vartamāne'api dehe'asmin chāyāvad anuvartini;
ahaṁtā-mamatā'abhāvo jīvan-muktasya lakṣaṇam.

He who follows the body as one follows a shadow, and yet with no idea of "me" or "mine" in this body — he is called a jīvanmukta, free even in this world.

अतीताननुसन्धानं भविष्यदविचारणम् ।
औदासीन्यमपि प्राप्तं जीवन्मुक्तस्य लक्षणम् ॥ 432

Atīta'ananusandhānaṁ bhaviṣyad avicāraṇam;
audāsīnyam api prāptam jīvan-muktasya lakṣaṇam.

He who does not enquire about things past, does not take thought for the future, and in the present remains indifferent and unattached — that is the sign of a jīvanmukta, free even in this body.

गुणदोषविशिष्टेऽस्मिन्स्वभावेन विलक्षणे ।
सर्वत्र समदर्शित्वं जीवन्मुक्तस्य लक्षणम् ॥ 433

Guṇa-doṣa-viśiṣṭe'asmin svabhāvena vilakṣaṇe;
sarvatra sama-darśitvaṁ jīvan-muktasya lakṣaṇam.

In this nature that is composed of good and evil, one who sees sameness everywhere — he is a jīvanmukta, free even in this body.

इष्टानिष्टार्थसम्प्राप्तौ समदर्शितयाऽऽत्मनि ।
उभयत्राविकारित्वं जीवन्मुक्तस्य लक्षणम् ॥ 434

Iṣṭā'aniṣṭārtha-saṁprāptau sama-darśitayā'ātmani;
ubhayatr'āvikāritvaṁ jīvan-muktasya lakṣaṇam.

He who remains unchanged in pleasure or pain — that is the sign of a jīvanmukta, free even in this body.

ब्रह्मानन्दरसास्वादासक्तचित्ततया यतेः ।
अन्तर्बहिरविज्ञानं जीवन्मुक्तस्य लक्षणम् ॥ 435

Brahmānanda-rasāsvāda'āsakta-cittatayā yateḥ;
antar-bahir-avijñanam jīvan-muktasya lakṣaṇam..

He whose heart is filled with the blissfulness of Brahman, regardless of internal and external things — that is a sign of jīvanmukta, free even in this body.

देहेन्द्रियादौ कर्तव्ये ममाहंभाववर्जितः ।
औदासीन्येन यस्तिष्ठेत्स जीवन्मुक्तलक्षणः ॥ 436

Deh'endriy'ādau kartavye mam'āhaṁ-bhāva-varjitaḥ;
audāsīnyena yas tiṣṭhet sa jīvan-mukta lakṣaṇaḥ.

In body and in senses, free from the idea of "me" and "mine," who remains here as the witness only — that is the sign of a jīvanmukta, free even in this life.

विज्ञात आत्मनो यस्य ब्रह्मभावः श्रुतेर्बलात् ।
भवबन्धविनिर्मुक्तः स जीवन्मुक्तलक्षणः ॥ 437

Vijñāta ātmano yasya brahma-bhāvaḥ śruter balāt;
bhava-bandha-vinirmuktaḥ sa jīvan-mukta lakṣaṇaḥ.

He who has known his own Self by the power of the scriptures, who has become free from the bondage of the world — he is a jīvanmukta, free even in this body.

देहेन्द्रियेष्वहंभाव इदंभावस्तदन्यके ।
यस्य नो भवतः क्वापि स जीवन्मुक्त इष्यते ॥ 438

Deh'endriyeṣv'ahaṁ-bhāva idaṁ-bhāvas tadanyake;
yasya no bhavataḥ kvāpi sa jīvan-mukta iṣyate.

He who does not feel his identification with the body or senses or with any objects of the world — he is a jīvanmukta, free even in this life.

न प्रत्यग्ब्रह्मणोर्भेदं कदापि ब्रह्मसर्गयोः ।
प्रज्ञया यो विजानाति स जीवन्मुक्तलक्षणः ॥ 439

Na pratyag-brahmaṇor bhedaṁ kad'āpi
brahma-sargayoḥ;
prajñayā yo vijānāti sa jīvan-mukta lakṣaṇaḥ.

He that knows no difference between the world and Brahman in his real consciousness — he is a jīvanmukta, free even in this life.

साधुभिः पूज्यमानेऽस्मिन् पीड्यमानेऽपि दुर्जनैः ।
समभावो भवेद्यस्य स जीवन्मुक्तलक्षणः ॥ 440

Sādhubhiḥ pūjyamāne'asmin pīḍyamāne'api
durjanaiḥ,
sama-bhāvo bhaved yasya sa jīvan-mukta lakṣaṇaḥ.

Being worshipped by the good or ill-treated by the wicked, who remains the same always — he is jīvanmukta, free even in this body.

यत्र प्रविष्टा विषयाः परेरिता
नदीप्रवाहा इव वारिराशौ ।
लिनन्ति सन्मात्रतया न विक्रिया-
मुत्पादयन्त्येष यतिर्विमुक्तः ॥ 441

Yatra praviṣṭā viṣayāḥ par'eritā
nadī-pravāhā iva vāri-rāśau;
linanti san-mātratayā na vikriyāṁ
utpādayanty'eṣa yatir vimuktaḥ.

He in whom the enjoyments enter like rivers into the ocean, yet cannot disturb it — he is a jīvanmukta, free even in this world.

विज्ञातब्रह्मतत्त्वस्य यथापूर्वं न संसृतिः ।
अस्ति चेन्न स विज्ञातब्रह्मभावो बहिर्मुखः ॥ 442

Vijñāta-brahma-tattvasya yathā-pūrvaṁ na saṁsṛtiḥ;
asti cen na sa vijñāta-brahma-bhāvo bahir-mukhaḥ.

He who has known the reality of Brahman cannot be like one of the world, and he cannot do things as before. If he does, he has not known the Reality. He is deluded.

प्राचीनवासनावेगादसौ संसरतीति चेत् ।
न सदेकत्वविज्ञानान्मन्दी भवति वासना ॥ 443

Prācīna-vāsanā-vegād asau saṁsarat'īti cet;
na sad-ekatva-vijñānāt mandī bhavati vāsanā.

He cannot engage again in his old habits, because he sees the oneness for all time. His desires cannot be felt.

अत्यन्तकामुकस्यापि वृत्तिः कुण्ठति मातरि ।
तथैव ब्रह्मणि ज्ञाते पूर्णानन्दे मनीषिणः ॥ 444

Atyanta-kāmukasy'āpi vṛttiḥ kuṇṭhati mātari;
tath'aiva brahmaṇi jñāte pūrṇānande manīṣiṇaḥ.

*Even a very lustful man feels no desire when he is in the presence of his mother. In the same manner a man is freed from worldliness if he has realized Brahman, the infinite bliss.

Nature of Prārabdha

निदिध्यासनशीलस्य बाह्यप्रत्यय ईक्ष्यते ।
ब्रवीति श्रुतिरेतस्य प्रारब्धं फलदर्शनात् ॥ 445

Nididhyāsana-śīlasya bāhya-pratyaya īkṣyate;
bravīti śrutir etasya prārabdhaṁ phala-darśanāt.

The scriptures say, even the meditative are conscious of the externals, because of prārabdha, the result of past actions.

सुखाद्यनुभवो यावत्तावत्प्रारब्धमिष्यते ।
फलोदयः क्रियापूर्वो निष्क्रियो न हि कुत्रचित् ॥ 446

Sukh'ādy'anubhavo yāvat tāvat prārabdham iṣyate;
phal'odayaḥ kriyā-pūrvo niṣkriyo na hi kutracit.

As long as one feels pleasure and pain, so long prārabdha remains.

अहं ब्रह्मेति विज्ञानात्कल्पकोटिशतार्जितम् ।
सञ्चितं विलयं याति प्रबोधात्स्वप्नकर्मवत् ॥ 447

Ahaṁ brahma iti vijñānāt kalpa-koṭi-śatārjitam;
sañcitaṁ vilayaṁ yāti prabodhāt svapna-karmavat.

But "I am He, I am Brahman" — this knowledge does away with all past actions done in millions and millions of births.

यत्कृतं स्वप्नवेलायां पुण्यं वा पापमुल्बणम् ।
सुप्तोत्थितस्य किन्तत्स्यात्स्वर्गाय नरकाय वा 448

Yat kṛtaṁ svapna-velāyāṁ puṇyaṁ vā
pāpam ulbaṇam;
supt'otthitasya kiṁ tat syāt svargāya narakāya vā.

Whatever one does — good or bad — in the state of dream; which is the result of ignorance, does that affect him when awakened?

स्वमसङ्गमुदासीनं परिज्ञाय नभो यथा ।
न श्लिष्यति च यत्किञ्चित्कदाचिद्भाविकर्मभिः ।। 449

Svam asaṅgam udāsīnaṁ parijñāya nabho yathā;
na śliṣyati ca yat kiñcit kadācid bhāvi-karmabhiḥ.

One who has seen his own Self, which is always free from all contact, indifferent to everything — knowing Him, he is never attached by action, whether past, present, or future, as the sky is never attached to anything.

न नभो घटयोगेन सुरागन्धेन लिप्यते ।
तथात्मोपाधियोगेन तद्धर्मैर्नैव लिप्यते ।। 450

Na nabho ghaṭa-yogena surā-gandhena lipyate;
tath'ātmā upādhi-yogena tad dharmair n'aiva lipyate.

In a pitcher of wine, the sky is not affected by the smell of that wine; so the Ātman is not affected by name and form or by their actions.

शिष्य उवाच

ज्ञानोदयात्पुरारब्धं कर्म ज्ञानान्न नश्यति ।
अदत्वा स्वफलं लक्ष्यमुद्दिश्योत्सृष्टबाणवत् ॥ 451

Śiṣya uvāca:

Jñān'odayāt pur'ārabdhaṁ karma jñānān na naśyati;
adattvā sva phalaṁ lakṣyam uddiśy'otsṛṣṭa-bāṇavat.

The Pupil speaks:

Good, I understand. After knowledge, all actions vanish. But things done before the attainment of knowledge, what of them? Knowledge cannot destroy them without giving their effect, like the arrow which has been shot already.

व्याघ्रबुद्ध्या विनिर्मुक्तो बाणः पश्चात्तु गोमतौ ।
न तिष्ठति छिनत्त्येव लक्ष्यं वेगेन निर्भरम् ॥ 452

Vyāghra-buddhyā vinirmukto bāṇaḥ paścāt tu gomatau;
na tiṣṭhati chinatty'eva lakṣyam vegena nirbharam.

There was a cow, and you thought it was a tiger, and you shot; and now you know it is a cow and not a tiger, yet the arrow stops not, but strikes the cow.

श्रीगुरुरुवाच

प्रारब्धं बलवत्तरं खलु विदां भोगेन तस्य क्षयः
सम्यग्ज्ञानहुताशनेन विलयः प्राक्संचितागामिनाम् ।
ब्रह्मात्मैक्यमवेक्ष्य तन्मयतया ये सर्वदा संस्थिता-
स्तेषां तत्त्रितयं नहि क्वचिदपि ब्रह्मैव ते निर्गुणम् ॥ 453

Srī gurur-uvāca:

Prārabdhaṁ balavattaraṁ khalu vidāṁ bhogena tasya kṣayaḥ
samyag-jñāna-hutāśanena vilayaḥ prāk sañcit'āgāminām;
brahm'ātmaikyam avekṣya tan-mayatayā ye sarvadā saṁsthitāḥ
teṣāṁ tat tritayaṁ nahi kvacidapi brahm'aiva te nirguṇam.

The Master speaks:

Yes, you are right. Prārabdha is surely very powerful. Even to the knower it will bring effects, because the fire of knowledge destroys that which has been stored up and what one has yet to do, but what is done, it cannot destroy. But those who stay in the consciousness of oneness with Brahman are never affected by these three. They are Brahman without qualities.

उपाधितादात्म्यविहीनकेवल-
ब्रह्मात्मनैवात्मनि तिष्ठतो मुनेः ।
प्रारब्धसद्भावकथा न युक्ता
स्वप्नार्थसंबन्धकथेव जाग्रतः ॥ 454

Upādhi-tādātmya-vihīna-kevala-
brahmātman'aiv'ātmani tiṣṭhato muneḥ;
prārabdha-sadbhāva-kathā na yuktā
svapnārtha-saṁbandha-kath'eva jāgrataḥ.

Therefore, it is not proper to speak of prārabdha, which belongs to the upādhis, for him who remains in Brahman alone, as it is not proper to impute the things of a dream to a man who is awake.

न हि प्रबुद्धः प्रतिभासदेहे
देहोपयोगिन्यपि च प्रपञ्चे ।
करोत्यहन्तां ममतामिदन्तां
किन्तु स्वयं तिष्ठति जागरेण ॥ 455

Na hi prabuddhaḥ pratibhāsa-dehe
deh'opayoginy'api ca prapañce;
karoty'ahamtām mamatām idaṁtāṁ
kiṁtu svayaṁ tiṣṭhati jāgareṇa.

One who is awake does not identify himself with the body or the senses or actions of dreams, but stays in his own wakeful state; so also, one awake in Brahman identifies himself with Brahman, and this body becomes just as the body seen in dreams.

न तस्य मिथ्यार्थसमर्थनेच्छा
न संग्रहस्तज्जगतोऽपि दृष्टः ।
तत्रानुवृत्तिर्यदि चेन्मृषार्थे
न निद्रया मुक्त इतीष्यते ध्रुवम् ॥ 456

Na tasya mithy'ārtha-samarthan'ecchā
na saṅgrahaḥ taj-jagato'api dṛṣṭaḥ;
tatr'ānuvṛttir yadi tan mṛṣ'ārthe
na nidrayā mukta it'īṣyate dhruvam.

Therefore, he does not try to support what is unreal, nor to acquire the things of the world; but if one acquires and follows the unreal, then we say he has not freed himself from sleep yet.

तद्वत्परे ब्रह्मणि वर्तमानः
सदात्मना तिष्ठति नान्यदीक्षते ।
स्मृतिर्यथा स्वप्नविलोकितार्थे
तथा विदः प्राशनमोचनादौ ॥ 457

Tadvat pare brahmaṇi vartamānaḥ
sadātmanā tiṣṭhati nānyad īkṣate;
smṛtir yathā svapna-vilokit'ārthe
tathā vidaḥ prāśana-mocanādau.

So, he who stays in the Supreme always, sees nothing else. Yet, you say he remains in the world. Yes, as is the memory of things seen in dream, so are his actions in this world.

कर्मणा निर्मितो देहः प्रारब्धं तस्य कल्प्यताम् ।
नानादेरात्मनो युक्तं नैवात्मा कर्मनिर्मितः ॥ 458

Karmaṇā nirmito dehaḥ prārabdhaṁ
tasya kalpyatām;
n'ānāder ātmano yuktaṁ n'aiv'ātmā
karma-nirmitaḥ.

This body is made by actions. Imagine prārabdha for the body. It belongs to it. But this Ātman is beginningless. It is not proper to imagine prārabdha for the Ātman. The Ātman is not made by action.

अजो नित्यः शाश्वत इति ब्रूते श्रुतिरमोघवाक् ।
तदात्मना तिष्ठतोऽस्य कुतः प्रारब्धकल्पना ॥ 459

Ajo nityaḥ śāśvata iti brūte śrutir amoghavāk;
tad'ātmanā tiṣṭhato'asya kutaḥ prārabdha-kalpanā.

It is unborn, eternal, and universal. Thus says the scripture, which never speaks falsehood.

प्रारब्धं सिध्यति तदा यदा देहात्मना स्थितिः ।
देहात्मभावो नैवेष्टः प्रारब्धं त्यज्यतामतः ॥ 460

Prārabdhaṁ sidhyati tadā yadā dehātmanā sthitiḥ;
dehātma-bhāvo n'aiv'eṣṭaḥ prārabdhaṁ tyajyatām ataḥ.

When one lives in the body, you can imagine prārabdha for him, but to live in the body is not desirable. Therefore, give up prārabdha.

शरीरस्यापि प्रारब्धकल्पना भ्रान्तिरेव हि ।
अध्यस्तस्य कुतः सत्त्वमसत्यस्य कुतो जनिः ।
अजातस्य कुतो नाशः प्रारब्धमसतः कुतः ॥ 461

Śarīrasy'āpi prārabdha-kalpanā bhrāntir eva hi;
adhyastasya kutaḥ sattvam asatyasya kuto janiḥ;
ajātasya kuto nāśaḥ prārabdham asataḥ kutaḥ.

Again, to think of prārabdha even for the body is ignorance. It is error, because where is the reality of the thing imputed? When it is unreal in its very nature, how is it born? And how can what is not born, die?

ज्ञानेनाज्ञानकार्यस्य समूलस्य लयो यदि ।
तिष्ठत्ययं कथं देह इति शङ्कावतो जडान् ॥ 462

Jñānen'ājñāna-kāryasya samūlasya layo yadi;
tiṣṭhatiy'ayaṁ kathaṁ deha iti śaṅkāvato jaḍān.

समाधातुं बाह्यदृष्ट्या प्रारब्धं वदति श्रुतिः ।
न तु देहादिसत्यत्वबोधनाय विपश्चिताम् ॥ 463

Samādhātuṁ bāhya-dṛṣṭyā prārabdhaṁ vadati śrutiḥ;
na tu dehādi-satyatva-bodhanāya vipaścitām.

If you can once destroy ignorance, with all its actions, by knowledge, then where is death, where is birth, and where is the reality of that which is only darkness? If you can once realize the true nature of the rope, where is the snake, and where is fear?

The Pupil may say: "This moment you told me about prārabdha — what self-contradiction!" No, the śruti speaks about prārabdha, only for the sake of the dull-minded who cannot understand the Ātman and are afraid of their body, and not for the learned.

Denial of Multiplicity

परिपूर्णमनाद्यन्तमप्रमेयमविक्रियम् ।
एकमेवाद्वयं ब्रह्म नेह नानास्ति किञ्चन ॥ 464

Paripūrṇam anādyantam aprameyam avikriyam;
ekam ev'ādvayaṁ brahma n'eha nān'āsti kiñcana.

This Ātman fills all. Beginningless, endless, that which cannot be measured, changeless, and One without a second — is Brahman. There are not many[1] in this world.

[1] This refers to the Ātman, which is one with Brahman.

सद्घनं चिद्घनं नित्यमानन्दघनमक्रियम् ।
एकमेवाद्वयं ब्रह्म नेह नानास्ति किञ्चन ॥ 465

Sad-ghanaṁ cid-ghanaṁ nityam
ānanda-ghanam akriyam;
ekam ev'ādvayam brahma n'eha nān'āsti kiñcana.

The consolidation of existence, of knowledge, the eternal essence of blissfulness, without actions, and One without a second is Brahman. There are not many in this world.

प्रत्यगेकरसं पूर्णमनन्तं सर्वतोमुखम् ।
एकमेवाद्वयं ब्रह्म नेह नानास्ति किञ्चन ॥ 466

Pratyag eka-rasaṁ pūrṇam anantaṁ
sarvato-mukham,
ekam ev'ādvayaṁ brahma n'eha nān'āsti kiñcana.

Always uniform, ever full, endless, omnipresent, and One without a second is Brahman. There are not many in this world.

अहेयमनुपादेयमनादेयमनाश्रयम् ।
एकमेवाद्वयं ब्रह्म नेह नानास्ति किञ्चन ॥ 467

Aheyam anupādeyam anādeyam anāśrayam;
ekam ev'ādvayaṁ brahma n'eha nān'āsti kiñcana.

Unavoidable, superlative, it cannot be handled; and without any receptacle (being the receptacle of all) and One without a second is Brahman. There are not many in this world.

निर्गुणं निष्कलं सूक्ष्मं निर्विकल्पं निरञ्जनम् ।
एकमेवाद्वयं ब्रह्म नेह नानास्ति किञ्चन ॥ 468

Nir-guṇaṁ niṣkalaṁ sūkṣmaṁ nir-vikalpaṁ nir-añjanam;
ekam ev'ādvayaṁ brahma n'eha nān'āsti kiñcana.

Attributeless, partless, ever-free, subtle, changeless, spotless, and One without a second is Brahman. There are not many in this world.

अनिरूप्य स्वरूपं यन्मनोवाचामगोचरम् ।
एकमेवाद्वयं ब्रह्म नेह नानास्ति किञ्चन ॥ 469

Anirūpya-svarūpaṁ yan mano-vācām agocaram;
ekam ev'ādvayaṁ brahma n'eha nān'āsti kiñcana.

You cannot ascertain any form of Brahman. Beyond mind and speech and One without a second is Brahman. There are not many in this world.

सत्समृद्धं स्वतःसिद्धं शुद्धं बुद्धमनीदृशम् ।
एकमेवाद्वयं ब्रह्म नेह नानास्ति किञ्चन ॥ 470

Sat-samṛddhaṁ svatas-siddhaṁ śuddhaṁ buddham anīdṛśam,
ekam ev'ādvayaṁ brahma n'eha nān'āsti kiñcana.

Reality Itself, established in its own glory, pure, intelligent, incomparable, and One without a second is Brahman. There are not many in this world.

Experience of the Self

Who can know Brahman?

निरस्तरागा विनिरस्तभोगाः
शान्ताः सुदान्ता यतयो महान्तः ।
विज्ञाय तत्त्वं परमेतदन्ते
प्राप्ताः परां निर्वृतिमात्मयोगात् ॥ 471

Nirasta-rāgā vinirasta-bhogāḥ
śāntāḥ sudāntā yatayo mahāntaḥ;
vijñāya tattvaṁ param etad ante
prāptāḥ parāṁ nirvṛtim ātma-yogāt.

Those ascetics and great [souls] whose desires have been fully fulfilled, who have become full of peace, who have made themselves fully controlled, knowing this Supreme [Truth] and uniting themselves with That, attain this blissful state of freedom.

Note: I have told you all these things, but everyone cannot comprehend them.

भवानपीदं परतत्त्वमात्मनः
स्वरूपमानन्दघनं विचार्य ।

विधूय मोहं स्वमनःप्रकल्पितं
मुक्तः कृतार्थो भवतु प्रबुद्धः ॥ 472

Bhavān ap'īdaṁ para-tattvam ātmanaḥ
svarūpam ānanda-ghanaṁ vicārya;
vidhūya mohaṁ sva-manaḥ-prakalpitaṁ
muktaḥ kṛtārtho bhavatu prabuddhaḥ.

Thou, O great One, knowing this pure state of thine own Self, which is the consolidation of blissfulness, wash off the attachments that are the creations of your own mind. Be conscious, be free, and be successful.

समाधिना साधुविनिश्चलात्मना
पश्यात्मतत्त्वं स्फुटबोधचक्षुषा ।
निःसंशयं सम्यगवेक्षितश्चे-
च्छ्रुतः पदार्थो न पुनर्विकल्प्यते ॥ 473

Samādhinā sādhu viniścal'ātmanā
paśy'ātma-tattvaṁ sphuṭa-bodha-cakṣuṣā;
nissaṁśayaṁ samyag-avekṣitaś cet
śrutaḥ padārtho na punar vikalpyate.

I have told you enough. Now try to realize it by attaining samādhi. With unshaken faith, attain samādhi. Realize it. The things heard, when realized, will not produce any doubt again.

स्वस्याविद्याबन्धसम्बन्धमोक्षा-
त्सत्यज्ञानानन्दरूपात्मलब्धौ ।

शास्त्रं युक्तिर्देशिकोक्तिः प्रमाणं
चान्तःसिद्धा स्वानुभूतिः प्रमाणम् ॥ 474

Svasy'āvidyā-bandha-saṁbandha-mokṣāt
satya-jñān'ānanda-rūp'ātma-labdhau;
śāstraṁ yuktir deśikoktiḥ pramāṇaṁ
c'āntas-siddhā sv'ānubhūtiḥ pramāṇam.

Whether you are free from your ignorance or not, you alone know. To know one's own freedom from the bondage that comes from contact with ignorance and the attainment of the state of pure existence, knowledge, and bliss, the scriptures, reason, and the words of the guru are the proofs. But one's own conviction felt within is the greatest of all.

बन्धो मोक्षश्च तृप्तिश्च चिन्ताऽऽरोग्यक्षुदादयः ।
स्वेनैव वेद्या यज्ज्ञानं परेषामानुमानिकम् ॥ 475

Bandho mokṣaś ca tṛptiś ca cintā'ārogya-kṣud'ādayaḥ;
sven'aiva vedyā yaj-jñānaṁ pareṣām ānumānikam.

Bondage or freedom, attainment or otherwise, anxiety or peace, pleasure or pain — one knows these in one's own self. Others can only guess.

तटस्थिता बोधयन्ति गुरवः श्रुतयो यथा ।
प्रज्ञयैव तरेद्विद्वानीश्वरानुगृहीतया ॥ 476

Taṭa-sthitā bodhayanti guravaḥ śrutayo yathā;
prajñay'aiva tared vidvān īśvar'ānugṛhītayā.

Masters may direct from the shore, but the disciple must cross the ocean by his own sure knowledge.

The gurus only show from a distance. Teachers and scriptures awaken the disciple from a distance, but the learned should know the Ātman by his own self through the grace of the Lord.

स्वानुभूत्या स्वयं ज्ञात्वा स्वमात्मानमखण्डितम् ।
संसिद्धः सम्मुखं तिष्ठेन्निर्विकल्पात्मनाऽऽत्मनि ॥ 477

Sv'ānubhūtyā svayaṁ jñātvā
svam'ātmānam akhaṇḍitam;
saṁsiddhaḥ sammukhaṁ tiṣṭhen
nirvikalp'ātmanā'ātmani.

By one's own inward knowledge — knowing one's own indivisibility, the one Ātman — be identified with that unchangeable Ātman. Remain in the Ātman, free from all change.

वेदान्तसिद्धान्तनिरुक्तिरेषा
ब्रह्मैव जीवः सकलं जगच्च ।
अखण्डरूपस्थितिरेव मोक्षो
ब्रह्माद्वितीये श्रुतयः प्रमाणम् ॥ 478

Vedānta-siddhānta-niruktir eṣā
brahm'aiva jīvaḥ sakalaṁ jagat ca;
akhaṇḍa-rūpa-sthitir eva mokṣo
brahm'ādvitīye śrutayaḥ pramāṇam.

This is the sure decision of Vedānta: Brahman is all — the jīva and the world. To stay in that state constantly is what is called freedom. And Brahman is One without a second. The scripture is the testimony.

Attaining Self-awakening

इति गुरुवचनाच्छ्रुतिप्रमाणा-
त्परमवगम्य सतत्त्वमात्मयुक्त्या ।
प्रशमितकरणः समाहितात्मा
क्वचिदचलाकृतिरात्मनिष्ठितोऽभूत् ॥ 479

Iti guru-vacanāt śruti-pramāṇāt
param avagamya sa tattvam ātma-yuktyā;
praśamita-karaṇaḥ samāhit'ātmā
kvacid acalākṛtir ātma-niṣṭhito'abhūt.

According to the dictates of the Master, and following the scriptures, knowing the real state of his own Self by his own reasoning, controlling all his senses, and his mind being intent upon his own soul, the disciple for a time became still like a rock — immovable and fixed in the Ātman.

किञ्चित्कालं समाधाय परे ब्रह्मणि मानसम् ।
उत्थाय परमानन्दादिदं वचनमब्रवीत् ॥ 480

Kiṁcit-kālaṁ samādhāya pare brahmaṇi mānasam;
utthāya param'ānandād idaṁ vacanam abravīt.

And after staying there for some time, with his whole mind in the Supreme Brahman, he came back to his consciousness, and with great delight expressed these ideas:

बुद्धिर्विनष्टा गलिता प्रवृत्ति-
र्ब्रह्मात्मनोरेकतयाऽधिगत्या ।

इदं न जानेऽप्यनिदं न जाने
किं वा कियद्वा सुखमस्त्यपारम् ॥ 481

Buddhir vinaṣṭā galitā pravṛttiḥ
brahm'ātmanor ekatay'ādhigatyā;
idaṁ na jāne'apy'anidaṁ na jāne
kiṁ vā kiyad vā sukham asty'apāram.

The ego is gone. Desires have melted away by attaining oneness with the Supreme. Now I do not know this or that, or what or where is the end of this Eternal Bliss.

वाचा वक्तुमशक्यमेव मनसा मन्तुं न वा शक्यते
स्वानन्दामृतपूरपूरितपरब्रह्माम्बुधेर्वैभवम् ।
अम्भोराशिविशीर्णवार्षिकशिलाभावं भजन्मे मनो
यस्यांशांशलवे विलीनमधुनाऽऽनन्दात्मना
निर्वृतम् ॥ 482

Vācā vaktum aśakyam eva manasā mantuṁ na vā śakyate
sv'ānand'āmṛta-pūra-pūrita-parabrahm'āmbudher vaibhavam;
ambho-rāśi-viśīrṇa-vārṣika-śilā-bhāvaṁ bhajan me mano
yasy'āṁś'āṁśa-lave vilīnam adhun'ānand'ātmanā nirvṛtam.

I cannot express by words, nor even contemplate by mind, this wealth that I have found in this ocean of the Supreme Brahman, which is full of the nectar of bliss. Only by tasting a particle

of that, my mind has become merged in that ocean of bliss and is at rest.

क्व गतं केन वा नीतं कुत्र लीनमिदं जगत् ।
अधुनैव मया दृष्टं नास्ति किं महदद्भुतम् ॥ 483

Kva gataṁ kena vā nītaṁ kutra līnam idaṁ jagat;
adhun'aiva mayā dṛṣṭaṁ nāsti kiṁ
mahad-adbhutam.

Where is it gone? Who has taken away this world of duality? I saw it this moment. Is there no world? Has it come to naught? It is most wonderful indeed.

किं हेयं किमुपादेयं किमन्यत्किं विलक्षणम् ।
अखण्डानन्दपीयूषपूर्णे ब्रह्ममहार्णवे ॥ 484

Kiṁ heyaṁ kim upādeyaṁ kim anyat kiṁ
vilakṣaṇam;
akhaṇḍ'ānanda-pīyūṣa-pūrṇe brahma-mahā'ārṇave.

What to avoid, what to accept, what is separate from me, what is different in this ocean of Brahman which is filled with the nectar of indivisible bliss?

न किञ्चिदत्र पश्यामि न श्रृणोमि न वेद्म्यहम् ।
स्वात्मनैव सदानन्दरूपेणास्मि विलक्षणः ॥ 485

Na kiñcid atra paśyāmi na śṛṇomi na vedmy'ahaṁ;
svātman'aiva sadānanda-rūpeṇ'āsmi vilakṣaṇaḥ.

Now I am filled with the ever- blissful Ātman. I see nothing; neither do I hear nor know anything separate from me.

नमो नमस्ते गुरवे महात्मने
विमुक्तसङ्गाय सदुत्तमाय ।
नित्याद्वयानन्दरसस्वरूपिणे
भूम्ने सदाऽपारदयाम्बुधाम्ने ॥ 486

Namo namaste gurave mahātmane
vimukta-saṅgāya sad-uttamāya;
nity'ādvay'ānanda-rasa-svarūpiṇe
bhūmne sad'āpāra-day'āmbu-dhāmne.

I bow down to thee, O great Soul, my Master, who art free from all attachment and the best of the learned and good, who art the embodiment of eternal Blissfulness, the shoreless ocean of mercy.

यत्कटाक्षशशिसान्द्रचन्द्रिका-
पातधूतभवतापजश्रमः ।
प्राप्तवानहमखण्डवैभवा-
नन्दमात्मपदमक्षयं क्षणात् ॥ 487

Yat kaṭākṣa-śaśi-sāndra-candrikā-
pāta-dhūta-bhava-tāpaja-śramaḥ;
prāptavān-aham akhaṇḍa-vaibhava
ānandam ātma-padam akṣayaṁ kṣaṇāt.

Whose glance, like the consolidated rays of the moon, washes away the weariness resulting from the labour of birth and death. Now in the twinkling of an eye I have attained that indivisible and inexhaustible treasure, the blissful Self.

धन्योऽहं कृतकृत्योऽहं विमुक्तोऽहं भवग्रहात् ।
नित्यानन्दस्वरूपोऽहं पूर्णोऽहं त्वदनुग्रहात् ॥ 488

Dhanyo'ahaṁ kṛtakṛtyo'ahaṁ vimukto'ahaṁ bhava-grahāt;
nityānanda-svarūpo'ahaṁ pūrṇo'ahaṁ tvad-anugrahāt.

By thy mercy I have become blessed, successful, and free from the grasp of the dragon of birth and death. Now I have become ever-blissful and filled entirely.

असङ्गोऽहमनङ्गोऽहमलिङ्गोऽहमभङ्गुरः ।
प्रशान्तोऽहमनन्तोऽहममलोऽहं चिरन्तनः ॥ 489

Asaṅgo'aham anaṅgo'aham aliṅgo'aham abhaṅguraḥ;
praśānto'aham ananto'aham amalo'aham cirantanaḥ.

Yes, I am unattached. I am without a body. I am without all signs — subtle body and all. I am indivisible, whole, ever-peaceful, endless, pure, and eternal.

अकर्ताहमभोक्ताहमविकारोऽहमीक्रियः ।
शुद्धबोधस्वरूपोऽहं केवलोऽहं सदाशिवः ॥ 490

Akart'āham abhokt'āham avikāro'aham akriyaḥ;
śuddha-bodha-svarūpo'ahaṁ kevalo'ahaṁ sadā-śivaḥ.

I am neither he who acts nor he who experiences the results of action. I am beyond action and am changeless. My nature is pure consciousness. I am absolute reality, eternal goodness.

द्रष्टुः श्रोतुर्वक्तुः कर्तुर्भोक्तुर्विभिन्न एवाहम् ।
नित्यनिरन्तरनिष्क्रियनिःसीमासङ्गपूर्णबोधात्मा ॥ 491

Draṣṭuḥ śrotur vaktuḥ kartur bhoktur vibhinna ev'āham;
nitya-nirantara-niṣkriya-nissīm'āsaṅga-pūrṇa-bodh'ātmā.

Yes, I am separate from the seer, the hearer, the speaker, the doer, the enjoyer; I am without all actions, without limit, without any contact. I am One — eternal Consciousness Itself.

नाहमिदं नाहमदोऽप्युभयोरवभासकं परं शुद्धम् ।
बाह्याभ्यन्तरशून्यं पूर्णं ब्रह्माद्वितीयमेवाहम् ॥ 492

N'āham idaṁ n'āham ado'apy-ubhayor avabhāsakaṁ paraṁ śuddham;
bāhy'ābhyantara-śūnyaṁ pūrṇaṁ brahm'ādvitīyam ev'āham.

I am neither this nor that but the manifester of both — the Supreme, ever-pure, and free from anything external or internal. I am Brahman, One without a second.

निरुपममनादितत्त्वं त्वमहमिदमद इति कल्पनादूरम् ।
नित्यानन्दैकरसं सत्यं ब्रह्माद्वितीयमेवाहम् ॥ 493

Nirupamam anādi-tattvaṁ tvam aham idam
ada iti-kalpanā-dūram;
nity'ānanda'aika-rasaṁ satyaṁ brahm'ādvitīyam
ev'āham.

Incomparable, the beginningless substance [Reality]; free from all imaginations of "I," "thou," "this," or "that," free from all doubts; ever-blissful, one uniform truth — I am Brahman, One without a second.

नारायणोऽहं नरकान्तकोऽहं
पुरान्तकोऽहं पुरुषोऽहमीशः ।
अखण्डबोधोऽहमशेषसाक्षी
निरीश्वरोऽहं निरहं च निर्ममः ॥ 494

Nārāyaṇo'ahaṁ narak'āntako'ahaṁ
purāntako'ahaṁ puruṣo'aham īśaḥ;
akhaṇḍa-bodho'aham'aśeṣa-sākṣī
nirīśvaro'ahaṁ nirahaṁ ca nirmamaḥ.

I am That. I am the Lord. I am the Refuge of all. I am the Destroyer of all sins. I am the Puruṣa. I am the Supreme. I am the indivisible consciousness, the controller of all, without any other controller, and without egoism or the idea of "me" and "mine."

सर्वेषु भूतेष्वहमेव संस्थितो
ज्ञानात्मनाऽन्तर्बहिराश्रयः सन् ।
भोक्ता च भोग्यं स्वयमेव सर्वं
यद्यत्पृथग्दृष्टमिदन्तया पुरा ॥ 495

Sarveṣu bhūteṣv'aham eva saṁsthitaḥ
jñān'ātmanā'antar-bahir-āśrayaḥ san;
bhoktā ca bhogyaṁ svayam eva sarvaṁ
yad yad pṛthag-dṛṣṭam idaṁtayā purā.

In all creatures I exist in the form of consciousness and the Self, being the refuge of both the external and the internal. I am the enjoyer. I am the enjoyable. I am all that I saw separately before.

मय्यखण्डसुखाम्भोधौ बहुधा विश्ववीचयः ।
उत्पद्यन्ते विलीयन्ते मायामारुतविभ्रमात् ॥ 496

Mayy-akhaṇḍa-sukh'āmbhodhau bahudhā
viśva-vīcayaḥ;
utpadyante vilīyante māyā-māruta-vibhramāt.

Note: Coming down again, seeing the world, but not separate from the Self — only oneness — first he sees only the ego. to be gone.

Yes, it is only by the wind of Māyā that these different waves of the world are created in me through ignorance, and they dissolve in me, the ocean of one, indivisible consciousness.

स्थूलादिभावा मयि कल्पिता भ्रमा-
दारोपितानुस्फुरणेन लोकैः ।
काले यथा कल्पकवत्सराय-
णर्त्वादयो निष्कलनिर्विकल्पे ॥ 497

Sthūlādi-bhāvā mayi kalpitā bhramāt
āropit'ānusphuraṇena lokaiḥ;

kāle yathā kalpaka-vatsarāyaṇa-
ṛtv'ādayo niṣkala-nirvikalpe.

Note: Next he sees people.

The people in ignorance impute to me these different states — gross or subtle (but they are not real, only imputed), as they impute to Eternity cycles, years, seasons, months, weeks, days, etc. But Eternity is without parts and unchanged.

आरोपितं नाश्रयदूषकं भवेत्
कदापि मूढैरतिदोषदूषितैः ।
नार्द्रीकरोत्यूषरभूमिभागं
मरीचिकावारिमहाप्रवाहः ॥ 498

Āropitaṁ n'āśraya-dūṣakaṁ bhavet
kad'āpi mūḍhair ati-doṣa-dūṣitaiḥ;
n'ārdrīkaroty'ūṣara-bhūmi-bhāgaṁ
marīcikā-vāri-mahā-pravāhaḥ.

So let the people talk. What is imputed cannot affect the substance in which it is imputed. (Imputing the serpent to the rope does not change the real nature of the rope.) Does the ground of the desert become wet by the water of the mirage?

आकाशवल्लेपविदूरगोऽह-
मादित्यवद्भास्यविलक्षणोऽहम् ।
अहार्यवन्नित्यविनिश्चलोऽह-
मम्भोधिवत्पारविवर्जितोऽहम् ॥ 499

Ākāśaval lepa-vidūrago'aham
ādityavad bhāsya-vilakṣaṇo'aham;
ahāryavat nitya-viniścalo'aham
ambhodhivat pāra-vivarjito'aham.

I am like the sky, beyond all limitations. I am like the sun, separate from the things it manifests. I am ever-fixed and immovable like the great mountain, and I am like the ocean without shores.

न मे देहेन सम्बन्धो मेघेनेव विहायसः ।
अतः कुतो मे तद्धर्मा जाग्रत्स्वप्नसुषुप्तयः ॥ 500

Na me dehena sambandho meghen'eva vihāyasaḥ;
ataḥ kuto me tad-dharmā jāgrat-svapna-suṣuptayaḥ.

I have no connection whatever with the body, as the sky has no connection with the clouds; and, therefore, where can there be any of the properties of the body in me — the jāgrat, svapna, and suṣupti [the states of waking, dream and deep sleep]?

उपाधिरायाति स एव गच्छति
स एव कर्माणि करोति भुङ्क्ते ।
स एव जीर्यन् म्रियते सदाहं
कुलाद्रिवन्निश्चल एव संस्थितः ॥ 501

Upādhir āyāti sa eva gacchati
sa eva karmāṇi karoti bhuṅkte;
sa eva jīryan mriyate sad'āhaṁ
kulādrivan niścala eva saṁsthitaḥ.

The upādhi comes and goes, does all actions, and suffers or enjoys. That [upādhi] decays and dies. I am always like that great mountain, immovable and fixed.

न मे प्रवृत्तिर्न च मे निवृत्तिः
सदैकरूपस्य निरंशकस्य ।
एकात्मको यो निबिडो निरन्तरो
व्योमेव पूर्णः स कथं नु चेष्टते ॥ 502

Na me pravṛttir na ca me nivṛttiḥ
sad'aika-rūpasya niramśakasya;
ek'ātmako yo nibiḍo nirantaro
vyom'eva pūrṇaḥ sa katham nu ceṣṭate.

I have neither desire nor cessation of desires, because I am always uniform, One, without parts. He that is One, eternal, universal, whole, like the sky filled on all sides, how shall he work?

पुण्यानि पापानि निरिन्द्रियस्य
निश्चेतसो निर्विकृतेर्निराकृतेः ।
कुतो ममाखण्डसुखानुभूते-
र्ब्रूते ह्यनन्वागतमित्यपि श्रुतिः ॥ 503

Puṇyāni pāpāni nirindriyasya
niścetaso nirvikṛter nirākṛteḥ;
kuto mam'ākhaṇḍa-sukh'ānubhūteḥ
brūte hy ananvāgatam ity'api śrutiḥ.

Therefore, how can there be any actions, merit or demerit, virtue or vice, for him who is without

organs, without form, without mind, without change, and is one, indivisible, blissful consciousness?

छायया स्पृष्टमुष्णं वा शीतं वा सुष्ठु दुष्ठु वा ।
न स्पृशत्येव यत्किञ्चित्पुरुषं तद्विलक्षणम् ॥ 504

Chāyayā spṛṣṭam uṣṇaṁ vā
śītaṁ vā suṣṭhu duṣṭhu vā;
na spṛśaty'eva yat kiñcit puruṣaṁ tad vilakṣaṇam

That which touches the shadow — heat or cold, good or bad — these cannot touch the Puruṣa, because He is separate from it.

न साक्षिणं साक्ष्यधर्माः संस्पृशन्ति विलक्षणम् ।
अविकारमुदासीनं गृहधर्माः प्रदीपवत् ॥ 505

Na sākṣinam sākṣya-dharmāḥ
samspṛśanti vilakṣaṇam;
Avikāram udāsīnam gṛha-dharmāḥ pradīpavat.

So the property of things do not affect the witness who is separate from them; as the things in a room do not affect the lamp which reveals them and yet remains separate from them.

रवेर्यथा कर्मणि साक्षिभावो
वह्नेर्यथा दाहनियामकत्वम् ।
रज्जोर्यथाऽऽरोपितवस्तुसङ्ग-
स्तथैव कूटस्थचिदात्मनो मे ॥ 506

Raver yathā karmaṇi sākṣi-bhāvo
vahner yathā dāha-niyāmakatvam;
rajjor yathā'āropita-vastu-saṅgaḥ
tath'aiva kūṭastha-cid-ātmano me.

As the sun is the witness of all actions, as fire has the power of burning, and as is the connection of the rope with the serpent, so is the connection [of everything] with me, the Pure Intelligence, the changeless Ātman.

कर्तापि वा कारयितापि नाहं
भोक्तापि वा भोजयितापि नाहम् ।
द्रष्टापि वा दर्शयितापि नाहं
सोऽहं स्वयंज्योतिरनीदृगात्मा ॥ 507

Kart'āpi vā kārayit'āpi n'āhaṁ
bhokt'āpi vā bhojayit'āpi n'āham;
draṣṭ'āpi vā darśayit'āpi n'āhaṁ
so'ahaṁ svayaṁ-jyotir anīdṛg ātmā.

I am neither the doer nor the enjoyer; neither do I make others enjoy. I am neither the seer, nor do I make others see. I am that self-effulgent, indefinable Ātman.

चलत्युपाधौ प्रतिबिम्बलौल्य-
मौपाधिकं मूढधियो नयन्ति ।
स्वबिम्बभूतं रविवद्विनिष्क्रियं
कर्तास्मि भोक्तास्मि हतोऽस्मि हेति ॥ 508

Calaty'upādhau pratibimba-laulyam
aupādhikaṁ mūḍha-dhiyo nayanti;
sva-bimba-bhūtaṁ ravivad viniṣ-kriyam
kart'āsmi bhokt'āsmi hato'asmi h'eti.

Only fools, when the upādhi moves, think that the subject is moving. The subject is actionless like the sun. Only the fools think: "I am the doer and the enjoyer; I am born and I die," etc.

जले वापि स्थले वापि लुठत्वेष जडात्मकः ।
नाहं विलिप्ये तद्धर्मैर्घटधर्मैर्नभो यथा ॥ 509

Jale vāpi sthale vāpi luṭhatv'eṣa jaḍ'ātmakaḥ;
n'āhaṁ vilipye tad dharmaiḥ ghaṭa-dharmair nabho yathā.

In water or on land, let this insentient mass (body) fall. I am never touched by its properties, as the sky is never touched by the properties of a pitcher.

कर्तृत्वभोक्तृत्वखलत्वमत्तता-
जडत्वबद्धत्वविमुक्ततादयः ।
बुद्धेर्विकल्पा न तु सन्ति वस्तुतः
स्वस्मिन्परे ब्रह्मणि केवलेऽद्वये ॥ 510

Kartṛtva-bhoktṛtva-khalatva-mattatā-
jaḍatva-baddhatva-vimuktat'ādayaḥ;
buddher vikalpā na tu santi vastutaḥ
svasmin pare brahmaṇi kevale'advaye.

The state of being the doer, the enjoyer, and having meanness, dullness, freedom, and bondage — all these are the signs of intellect. Really they do not exist in me, the Supreme Brahman, One without a second.

सन्तु विकाराः प्रकृतेर्दशधा शतधा सहस्रधा वापि
किं मेऽसङ्गचितस्तैर्न घनः क्वचिदम्बरं स्पृशति ॥ 511

Santu vikārāḥ prakṛter daśadhā
śatadhā sahasradhā vā'api;
kiṁ me'asaṅga-citaḥ taiḥ na ghanaḥ kvacit
ambaraṁ spṛśati.

Let there be transformations of nature in hundreds, thousands, and millions of ways — what is that to me, who is not attached to them? The clouds never touch the vast sky.

अव्यक्तादिस्थूलपर्यन्तमेतत्
विश्वं यत्राभासमात्रं प्रतीतम् ।
व्योमप्रख्यं सूक्ष्ममाद्यन्तहीनं
ब्रह्माद्वैतं यत्तदेवाहमस्मि ॥ 512

Avyakt'ādi sthūla-paryantam etad
viśvaṁ yatr'ābhāsa-mātraṁ pratītam;
vyoma-prakhyaṁ sūkṣmam ādyanta-hīnaṁ
brahm'ādvaitaṁ yat tad ev'āham asmi.

From the unmanifested down to this gross world — in me everything appears as a shadow. I am that Brahman, One without a second, free from beginning or end like the sky.

सर्वाधारं सर्ववस्तुप्रकाशं
सर्वाकारं सर्वगं सर्वशून्यम् ।
नित्यं शुद्धं निश्चलं निर्विकल्पं
ब्रह्माद्वैतं यत्तदेवाहमस्मि ॥ 513

Sarv'ādhāraṁ sarva-vastu-prakāśaṁ
sarv'ākāraṁ sarvagaṁ sarva-śūnyam;
nityaṁ śuddhaṁ niścalam nirvikalpaṁ
brahm'ādvaitaṁ yat tad ev'āham asmi.

The basis of all, the manifester of all things, the giver of all forms, all-pervading and free from all, ever-existent, pure, immovable, changeless, One without a second — I am That.

यत्प्रत्यस्ताशेषमायाविशेषं
प्रत्यग्रूपं प्रत्ययागम्यमानम् ।
सत्यज्ञानानन्तमानन्दरूपं
ब्रह्माद्वैतं यत्तदेवाहमस्मि ॥ 514

Yat pratyast'āśeṣa-māyā-viśeṣaṁ
pratyag-rūpaṁ pratyay'āgamyamānam;
satya-jñān'āantam īnanda-rūpaṁ
brahm'ādvaitaṁ yat tad ev'āham asmi.

Māyā with its manifold appearances subsides in me, who is the substance of this "I"; but only understood by consciousness can it be attained in consciousness and through consciousness. Truth, Knowledge, Bliss — Brahman, One without a second — I am That.

निष्क्रियोऽस्म्यविकारोऽस्मि
निष्कलोऽस्मि निराकृतिः ।
निर्विकल्पोऽस्मि नित्योऽस्मि
निरालम्बोऽस्मि निर्द्वयः ॥ 515

Niṣkriyo'asmy avikāro'asmi
niṣkalo'asmi nirākṛtiḥ;
nirvikalpo'asmi nityo'asmi
nirālambo'asmi nirdvayaḥ.

I am actionless; I am changeless; I am partless; I am without purpose; I am eternal. I do not require any prop. I am One without a second.

सर्वात्मकोऽहं सर्वोऽहं सर्वातीतोऽहमद्वयः ।
केवलाखण्डबोधोऽहमानन्दोऽहं निरन्तरः ॥ 516

Sarv'ātmako'aham sarvo'ahaṁ
sarvā'atīto'aham advayaḥ;
keval'ākhaṇḍa-bodho'aham ānando'aham
nirantaraḥ.

I am the Soul of all. I am all. I am beyond all. I am One without a second. I am one universal consciousness. I am perpetual Blissfulness Itself.

स्वाराज्यसाम्राज्यविभूतिरेषा
भवत्कृपाश्रीमहिमप्रसादात् ।
प्राप्ता मया श्रीगुरवे महात्मने
नमो नमस्तेऽस्तु पुनर्नमोऽस्तु ॥ 517

Svārājya-sāmrājya-vibhūtir eṣā
bhavat-kṛpā-śrī-mahima-prasādāt;
prāptā mayā śrī-gurave mahātmane
namo namaste'astu punar namo'astu.

This acme of blissfulness that is within me (my own property), I have become heir to now by thy grace and mercy, O benevolent One. I bow down to thee. I bow down.

महास्वप्ने मायाकृतजनिजरामृत्युगहने
भ्रमन्तं क्लिश्यन्तं बहुलतरतापैरनुदिनम् ।
अहंकारव्याघ्रव्यथितमिममत्यन्तकृपया
प्रबोध्य प्रस्वापात्परमवितवान्मामसि गुरो ॥ 518

Mahā-svapne māyā-kṛta-jani-jarā-mṛtyu-gahane
bhramantaṁ kliśyantaṁ bahula-tara-tāpair anudinam;
ahaṁkāra-vyāghra-vyathitam imam atyanta-kṛpayā
prabodhya prasvāpāt param avitavān mām asi guro.

Oh, I have been dreaming all this time a great dream and travelling in a great forest created by Māyā, where birth and death and all kinds of troubles and pain afflicted me all the time, and the tiger of ego terrified me immensely. Thou, O Master, awakening me from that dream, save me forever.

Note: Remember, the disciple said, "If ignorance has no beginning, how can it have an end?" Now he sees it all as a dream. The Guru had told him, but now he knows it for himself.

नमस्तस्मै सदैकस्मै कस्मैचिन्महसे नमः
यदेतद्विश्वरूपेण राजते गुरुराज ते ॥ 519

Namas tasmai sad-ekasmai kasmai cinmahase namaḥ
yad etad viśva-rūpeṇa rājate gurū-rāja te .

I bow down to thee, O prince of Teachers, who art the only Reality, who art pure consciousness. It is He alone who shines in His own glory in the form of this world.

Benediction

इति नतमवलोक्य शिष्यवर्यं
समधिगतात्मसुखं प्रबुद्धतत्त्वम् ।
प्रमुदितहृदयं स देशिकेन्द्रः
पुनरिदमाह वचः परं महात्मा ॥ 520

Iti natam avalokya śiṣya-varyaṁ
samadhigat'ātma-sukhaṁ prabuddha-tattvam;
pramudita-hṛdayam sa deśik'endraḥ
punar idam āha vacaḥ paraṁ mahātmā.

Now, looking unto his disciple who had attained the blissfulness of samādhi and had awakened for ever in the consciousness of the Self, the great Master with his heart full of joy, addressed these words to him:

ब्रह्मप्रत्ययसन्ततिर्जगदतो ब्रह्मैव तत्सर्वतः
पश्याध्यात्मदृशा प्रशान्तमनसा सर्वास्ववस्थास्वपि ।

रूपादन्यदवेक्षितं किमभितश्चक्षुष्मतां दृश्यते
तद्वद्ब्रह्मविदः सतः किमपरं बुद्धेर्विहारास्पदम् ॥ 521

Brahma-pratyaya-santatir jagad ato brahm'aiva tat sarvataḥ
paśy'ādhyātma-dṛśā praśānta-manasā sarvāsv'avasthāsv'api;
rūpād anyad avekṣitaṁ kim abhitaś cakṣuṣmatām dṛśyate
tad-vad brahma-vidaḥ sataḥ kim aparaṁ buddher vihār'āspadam.

This world is nothing but Brahman, because Brahman is the only Reality. See this always with your spiritual eye, with unruffled mind, and in all circumstances. What is there to be seen by the eyes except only the objects of sight? In like manner, to him who knows Brahman, what is there — wherever his intellect may play — except the Reality?

कस्तां परानन्दरसानुभूति-
मुत्सृज्य शून्येषु रमेत विद्वान् ।
चन्द्रे महाह्लादिनि दीप्यमाने
चित्रेन्दुमालोकयितुं क इच्छेत् ॥ 522

Kastāṁ parānanda-ras'ānubhūtim
utsṛjya śūnyeṣu rameta vidvān;
candre mahāhlādini dīpyamane
citrendum ālokayituṁ ka icchet.

Who is there that would like to give up the enjoyment of the Supreme Blissfulness and be

satisfied with emptiness? When the full moon is shining in the sky to gladden the hearts of all, who cares to see a picture of the moon?

असत्पदार्थानुभवेन किञ्चि-
न्न ह्यस्ति तृप्तिर्न च दुःखहानिः ।
तदद्वयानन्दरसानुभूत्या
तृप्तः सुखं तिष्ठ सदात्मनिष्ठया ॥ 523

Asat-padārth'ānubhavena kiñcit
na hy'asti tṛptir na ca duḥkha-hāniḥ;
tad advay'ānanda-ras'ānubhūtyā
tṛptaḥ sukhaṁ tiṣṭha sadātma-niṣṭhayā.

By the thought of things unreal, there is no happiness whatever, nor the cessation of pain. Therefore, by the thought of that One, indivisible Bliss, live in the Eternal by being constantly watchful of the Ātman.

स्वमेव सर्वथा पश्यन्मन्यमानः स्वमद्वयम् ।
स्वानन्दमनुभुञ्जानः कालं नय महामते ॥ 524

Svam eva sarvathā paśyan
manya-mānaḥ svam-advayam;
svānandam anubhuñjānaḥ kālaṁ naya mahāmate.

Seeing your own Self everywhere — knowing thine own Self to be one everywhere — enjoy blissfulness in the Self and so pass your time, O great Soul.

अखण्डबोधात्मनि निर्विकल्पे
विकल्पनं व्योम्नि पुरप्रकल्पनम् ।
तदद्वयानन्दमयात्मना सदा
शान्तिं परामेत्य भजस्व मौनम् ॥ 525

Akhaṇḍa-bodh'ātmani nirvikalpe
vikalpanaṁ vyomni pura-prakalpanam;
tad advay'ānanda-may'ātmanā sadā
śāntiṁ parām etya bhajasva maunam.

To see many in that one, indivisible, changeless Self is like buidling castles in the air. So, being one, full of that blissfulness, and attaining the supreme peace, be quiet forever.

तूष्णीमवस्था परमोपशान्ति-
र्बुद्धेरसत्कल्पविकल्पहेतोः ।
ब्रह्मात्मना ब्रह्मविदो महात्मनो
यत्राद्वयानन्दसुखं निरन्तरम् ॥ 526

Tūṣṇīm avasthā param'opaśāntiḥ
buddher asatkalpa-vikalpa-hetoḥ;
brahm'ātmanā brahma-vido mah'ātmano
yatr'ādvay'ānanda-sukhaṁ nirantaram.

This quiet state is the state of great peace, where the intellect ceases to think about the unreal and where the knower of Brahman — the great soul — enjoys the blissfulness of oneness always by being one with Brahman.

नास्ति निर्वासनान्मौनात्परं सुखकृदुत्तमम् ।
विज्ञातात्मस्वरूपस्य स्वानन्दरसपायिनः ॥ 527

Nāsti nir-vāsanāt maunāt paraṁ sukhakṛd uttamam;
vijñāt'ātma-svarūpasya svānanda-rasa-pāyinaḥ.

For one who has realized his own Self, there is no other state more pleasant than this quietness, which comes from the absence of all desires.

गच्छंस्तिष्ठन्नुपविशञ्छयानो वाऽन्यथापि वा ।
यथेच्छया वसेद्विद्वानात्मारामः सदा मुनिः ॥ 528

Gacchaṁ stiṣṭhan upaviśan śayāno
vā'anyath'āpi vā;
yath'ecchayā vased vidvān ātmārāmaḥ sadā muniḥ.

He feels delight in his own Self, and though he may be walking, standing, sitting, or lying on his back, or in any state whatever, he remains satisfied in his own Self — always thoughtful.

न देशकालासनदिग्यमादि-
लक्ष्याद्यपेक्षाऽप्रतिबद्धवृत्तेः ।
संसिद्धतत्त्वस्य महात्मनोऽस्ति
स्ववेदने का नियमाद्यवस्था ॥ 529

Na deśa-kāl'āsana-dig-yamādi-
lakṣy'ādy'apekṣā'apratibaḍdha-vṛtteḥ;
saṁsiddha-tattvasya mahātmano'asti
svavedane kā niyamādy'avasthā.

He who has known the Truth, for him there can be no rule as to place, time, position, direction, purpose, or anything. These have no control over him.

घटोऽयमिति विज्ञातुं नियमः कोऽन्वपेक्ष्यते ।
विना प्रमाणसुष्ठुत्वं यस्मिन्सति पदार्थधीः ॥ 530

Ghaṭo'ayam iti vijñātuṁ niyamaḥ ko'anvapekṣyate;
vinā pramāṇa-susṭhutvaṁ yasmin sati padārtha-dhīḥ.

Knowledge does not require any medium to know that "this is a pitcher"; what rule is required except the real nature of the thing? To know one's own Self, what rules — what conditions — are necessary?

अयमात्मा नित्यसिद्धः प्रमाणे सति भासते ।
न देशं नापि वा कालं न शुद्धिं वाप्यपेक्षते ॥ 531

Ayam ātmā nitya-siddhaḥ pramāṇe sati bhāsate;
na deśaṁ n'āpi vā kālaṁ na śuddhiṁ vā'py'apekṣate.

This Ātman is ever established in its own glory; that is proof by itself. To establish it, neither time, place, nor purification is necessary.

देवदत्तोऽहमित्येतद्विज्ञानं निरपेक्षकम् ।
तद्वद्ब्रह्मविदोऽप्यस्य ब्रह्माहमिति वेदनम् ॥ 532

Devadatto'aham ity etad vijñānaṁ nir-apekṣakam;
tadvad brahmavido'apy'asya brahm'āham iti vedanam.

To know that "I am Devadatta" does not require any proof; so, for a knower of Brahman, the knowledge that "I am Brahman" does not require any proof.

भानुनेव जगत्सर्वं भासते यस्य तेजसा ।
अनात्मकमसत्तुच्छं किं नु तस्यावभासकम् ॥ 533

Bhānun'eva jagat sarvaṁ bhāsate yasya tejasā;
anātmakam asat tucchaṁ kiṁ nu tasy'āvabhāsakam.

What? You are impertinent. Do you ask for proof of the Ātman by whose self-effulgence as by that of the sun, everything is manifested? That which is non-Self — insignificant, unreal, insentient — how can that be a manifester of That?

वेदशास्त्रपुराणानि भूतानि सकलान्यपि ।
येनार्थवन्ति तं किन्नु विज्ञातारं प्रकाशयेत् ॥ 534

Veda-śāstra-purāṇāni bhūtāni sakalāny'api;
yen'ārthavanti taṁ kiṁ nu vijñātāraṁ prakāśayet.

The scriptures and all the sacred books and all the teachers of the world have their existence through His existence. How can they manifest Him who is the Knower of all?

एष स्वयंज्योतिरनन्तशक्ति-
रात्माऽप्रमेयः सकलानुभूतिः ।
यमेव विज्ञाय विमुक्तबन्धो
जयत्ययं ब्रह्मविदुत्तमोत्तमः ॥ 535

Eṣa svayaṁ-jyotir ananta-śaktir
ātmā'prameyaḥ sakal'ānubhūtiḥ;
yam eva vijñāya vimukta-bandhaḥ
jayaty'ayaṁ brahmavid uttam'ottamaḥ.

This Ātman is self-effulgent, of illimitable power, incomparable, the consciousness of all, knowing whom one becomes free from all bondages and is glorified.

न खिद्यते नो विषयैः प्रमोदते
न सज्जते नापि विरज्यते च ।
स्वस्मिन्सदा क्रीडति नन्दति स्वयं
निरन्तरानन्दरसेन तृप्तः ॥ 536

Na khidyate no viṣayaiḥ pramodate
na sajjate n'āpi virajyate ca;
svasmin sadā krīḍati nandati svayaṁ
nirantar'ānanda-rasena tṛptaḥ.

He laments not nor rejoices in the enjoyment of the senses; he neither attaches nor detaches himself. He stays always in his own Self, content in perpetual blissfulness within.

क्षुधां देहव्यथां त्यक्त्वा बालः क्रीडति वस्तुनि ।
तथैव विद्वान् रमते निर्ममो निरहं सुखी ॥ 537

Kṣudhāṁ deha-vyathāṁ tyaktvā bālaḥ
krīḍati vastuni;
tath'aiva vidvān ramate nir-mamo nir-ahaṁ sukhī.

The child, forgetting hunger and pain, plays with the toys. In like manner, the knower of Brahman,

forgetting "me" and "mine," rejoices in the Ātman forever.

चिन्ताशून्यमदैन्यभैक्षमशनं पानं सरिद्वारिषु
स्वातन्त्र्येण निरंकुशा स्थितिरभीर्निद्रा श्मशाने वने ।
वस्त्रं क्षालनशोषणादिरहितं दिग्वास्तु शय्या मही
संचारो निगमान्तवीथिषु विदां क्रीडा परे ब्रह्मणि ॥ 538

Cintā-śūnyam adainya-bhaikṣam-aśanaṁ pānaṁ sarid-vāriṣu
svātantryeṇa niraṅkuśā-sthitir abhīr nidrā śmaśāne vane;
vastraṁ kṣālana-śoṣaṇādi-rahitaṁ dig-vā'astu śayyā mahī
sañcāro nigam'ānta-vīthiṣu vidāṁ krīḍā pare brahmaṇi.

He eats food but is free from all anxiety. He drinks the water of Truth from the guru. He sleeps anywhere, in a sepulchre or in a forest, alone. His clothes do not require to be washed or dried. The ground is his bed. Does he walk? Yes, in the streets of Vedānta. Does he play? Yes — his play is in the Supreme Brahman.

विमानमालम्ब्य शरीरमेत-
द्भुनक्त्यशेषान्विषयानुपस्थितान् ।
परेच्छया बालवदात्मवेत्ता
योऽव्यक्तलिङ्गोऽननुषक्तबाह्यः ॥ 539

Vimānam ālambya śarīram etat
bhunakty'aśeṣān viṣayān upasthitān;

par'ecchayā bālavad'ātmavettā
yo'avyakta-liṅgo'ananuṣakta-bāhyaḥ.

This body may be in a coach and may enjoy the comforts that come to it; but the knower of the Self enjoys them at the will and desires of others, like a child, without any manifest signs of renunciation, but unattached within.

दिगम्बरो वापि च साम्बरो वा
त्वगम्बरो वापि चिदम्बरस्थः ।
उन्मत्तवद्वापि च बालवद्वा
पिशाचवद्वापि चरत्यवन्याम् ॥ 540

Dig-ambaro vā'pi ca sāmbaro vā
tvag-ambaro vā'pi cid-ambara-sthaḥ;
unmattavad vā'pi ca bālavad vā
piśācavad vā'pi caraty'avanyām.

Sometimes the signs [of a knower of Brahman] are his clothes — sometimes precious clothes, sometimes clothes of deer or tiger skin, and sometimes clothes of knowledge. Sometimes he behaves like a mad man, and sometimes like a child. Thus he wanders in this world.

कामान्निष्कामरूपी संश्चरत्येकचरो मुनिः ।
स्वात्मनैव सदा तुष्टः स्वयं सर्वात्मना स्थितः ॥ 541

Kāmān niśkāmarūpī san caraty'ekacaro muniḥ;
svātman'aiva sadā tuṣṭaḥ svayam sarv'ātmanā sthitaḥ.

Ever desireless in all the enjoyments, alone, always without a companion, thoughtful, always satisfied in the Self, living always in all, he wanders in this world.

क्वचिन्मूढो विद्वान् क्वचिदपि महाराजविभवः
क्वचिद्भ्रान्तः सौम्यः क्वचिदजगराचारकलितः ।
क्वचित्पात्रीभूतः क्वचिदवमतः क्वाप्यविदित-
श्चरत्येवं प्राज्ञः सततपरमानन्दसुखितः ॥ 542

Kvacin-mūḍho vidvān kvacid api mahārāja-vibhavaḥ
kvacid bhrāntaḥ saumyaḥ kvacid
ajagar'ācāra-kalitaḥ;
kvacid pātrī-bhūtaḥ kvacid avamataḥ kva'py'aviditaḥ
caraty'evaṁ prājñaḥ
satata-param'ānanda-sukhitaḥ.

Sometimes he appears like a fool, sometimes like a wise man, sometimes as a king — full of possessions — sometimes as an ignorant man, sometimes quiet, sometimes as that great snake that attracts with its mesmeric power, sometimes like a worthy man very much respected, sometimes in servitude, sometimes unknown — the wise one wanders thus, always delighted in the Bliss Supreme.

निर्धनोऽपि सदा तुष्टोऽप्यसहायो महाबलः ।
नित्यतृप्तोऽप्यभुञ्जानोऽप्यसमः समदर्शनः ॥ 543

Nirdhano'api sadā tuṣṭo'apy asahāyo mahābalaḥ;
nitya-tṛpto'apy abhuñjāno'apy asamaḥ
samadarśanaḥ.

अपि कुर्वन्नकुर्वाणश्चाभोक्ता फलभोग्यपि ।
शरीर्यप्यशरीर्येष परिच्छिन्नोऽपि सर्वगः ॥ 544

Api kurvan na kurvāṇaś c'ābhoktā phala-bhogy'api;
śarīry'apy'aśarīry'eṣa paricchinno'api sarvagaḥ.

अशरीरं सदा सन्तमिमं ब्रह्मविदं क्वचित् ।
प्रियाप्रिये न स्पृशतस्तथैव च शुभाशुभे ॥ 545

Aśarīraṁ sadā santam imaṁ brahma-vidaṁ kvacit;
priy'āpriye na spṛśatas tath'aiva ca śubh'āśubhe.

Without riches, yet always content; helpless, yet full of power; without enjoyment, yet ever content; not like others (he cannot be compared to ordinary people), but seeing equality everywhere; engaged in action, yet doing nothing; reaping the results of actions, yet enjoying not; living in the body and yet without identifying with the body; and though finite, yet all pervading — this knower of Brahman is never affected by pleasure or pain, good or evil.

स्थूलादिसम्बन्धवतोऽभिमानिनः
सुखं च दुःखं च शुभाशुभे च ।
विध्वस्तबन्धस्य सदात्मनो मुनेः
कुतः शुभं वाऽप्यशुभं फलं वा ॥ 546

Sthūlādi-saṁbandhavato'abhimāninaḥ
sukhaṁ ca duḥkhaṁ ca śubh'āśubhe ca;
vidhvasta-bandhasya sadātmano muneḥ
kutaḥ śubhaṁ vā'apy'aśubhaṁ phalaṁ vā.

He who has false knowledge (the knowledge of connection with this gross body) feels pleasure and pain, good and evil; but he who has broken all connections with the body and has identified himself with the Self, (one who is thoughtful), where is there any good or evil or their results for him?

तमसा ग्रस्तवद्भानादग्रस्तोऽपि रविर्जनैः ।
ग्रस्त इत्युच्यते भ्रान्त्या ह्यज्ञात्वा वस्तुलक्षणम् ॥ 547

Tamasā grastavad bhānād agrasto'api ravir janaiḥ;
grasta ity'ucyate bhrāntyā hy'ajñātvā vastu-lakṣaṇam.

It is the shadow of the earth that falls upon the sun, but the ignorant who do not know the real nature of the thing, say the sun is swallowed by the dragon, although really it is never swallowed.

तद्वद्देहादिबन्धेभ्यो विमुक्तं ब्रह्मवित्तमम् ।
पश्यन्ति देहिवन्मूढाः शरीराभासदर्शनात् ॥ 548

Tadvad dehādi bandhebhyo vimuktaṁ
brahma-vittamam;
paśyanti dehivan mūḍhāḥ śarīr'ābhāsa-darśanāt.

In like manner, the fool, seeing this knower of Brahman, thinks he is of the body, though he is free from the bondages of body and all.

अहिर्निर्ल्वयनीं वायं मुक्त्वा देहं तु तिष्ठति ।
इतस्ततश्चाल्यमानो यत्किञ्चित्प्राणवायुना ॥ 549

Ahir nirlvayanīm vāyaṁ muktvā deham tu tiṣṭhati;
itas tataś cālyamāno yat kiñcit prāṇavāyunā.

He remains with the body just as the cast-off skin of a snake, taken here and there by the vital forces (prāṇa).

स्रोतसा नीयते दारु यथा निम्नोन्नतस्थलम् ।
दैवेन नीयते देहो यथाकालोपभुक्तिषु ॥ 550

Srotasā nīyate dāru yathā nimno'nnata-sthalam;
daivena nīyate deho yathā-kāl'opabhuktiṣu.

As a log is taken along the course of the water in places high and low, so the body of this knower of Brahman is led in the enjoyment of things by the will of the Lord, according to his actions done in the past.

प्रारब्धकर्मपरिकल्पितवासनाभिः
संसारिवच्चरति भुक्तिषु मुक्तदेहः ।
सिद्धः स्वयं वसति साक्षिवदत्र तूष्णीं
चक्रस्य मूलमिव कल्पविकल्पशून्यः ॥ 551

Prārabdha-karma-parikalpita-vāsanābhiḥ
saṁsārivat carati bhuktiṣu mukta-dehaḥ;
siddhaḥ svayaṁ vasati sākṣivad atra tūṣṇīṁ
cakrasya mūlam iva kalpa-vikalpa śūnyaḥ.

Why does he do all these things? This free soul, according to the desires of prārabdha karma, enjoys objects like a man of the world; but always established in Brahman, he remains quiet as the

witness, like the pivot of a potter's wheel, free from motion.

नैवेन्द्रियाणि विषयेषु नियुंक्त एष
नैवापयुंक्त उपदर्शनलक्षणस्थः ।
नैव क्रियाफलमपीषदवेक्षते स
स्वानन्दसान्द्ररसपानसुमत्तचित्तः ॥ 552

N'aiv'endriyāṇi viṣayeṣu niyuṅkta eṣa
n'aiv'āpayuṅkta upadarśana-lakṣaṇasthaḥ;
n'aiva kriyā-phalam ap'īṣad avekṣate sa
svānanda-sāndra-rasa-pāna-sumatta-cittaḥ.

This knower of Brahman neither engages his senses in their objects of enjoyment nor disengages them, but remains as the witness; nor does he enjoy any results whatever of their actions, being always intoxicated with the drink of that nectar of perpetual blissfulness.

लक्ष्यालक्ष्यगतिं त्यक्त्वा यस्तिष्ठेत्केवलात्मना ।
शिव एव स्वयं साक्षादयं ब्रह्मविदुत्तमः ॥ 553

Lakṣy'ālakṣya-gatiṁ tyaktvā yas tiṣṭhet
keval'ātmanā;
śiva eva svayaṁ sākṣād ayaṁ brahma-vid-uttamaḥ.

He who gives up all aims and ends, pains and pleasures, and remains in the Supreme always, is the direct personification of Śiva, the best of the knowers of Brahman.

जीवन्नेव सदा मुक्तः कृतार्थो ब्रह्मवित्तमः ।
उपाधिनाशाद् ब्रह्मैव सन् ब्रह्माप्येति निर्द्वयम् ॥ 554

Jīvan eva sadā muktaḥ kṛtārtho brahma-vittamaḥ;
upādhi-nāśād brahm'aiva san brahm'āpyeti nirdvayam.

Living in this body, always free, perfect, the best of men, at the destruction of the upādhis, being one with Brahman all along, he is said to become Brahman, the non-dual.

शैलूषो वेषसद्भावाभावयोश्च यथा पुमान् ।
तथैव ब्रह्मविच्छ्रेष्ठः सदा ब्रह्मैव नापरः ॥ 555

Śailūṣo veṣa-sadbhāv'ābhāvayoś ca yathā pumān;
tath'aiva brahmavit-śreṣṭhaḥ sadā brahm'aiva n'āparaḥ.

It is only the presence or absence of dress that makes the different characters assumed by the actor (the man remains the same always); so this knower ot Brahman is always Brahman (not separate from Him), no matter in what name or form.

यत्र क्वापि विशीर्णं सत्पर्णमिव तरोर्वपुः पतनात् ।
ब्रह्मीभूतस्य यतेः प्रागेव तच्चिदग्निना दग्धम् ॥ 556

Yatra kv'āpi viśīrṇaṁ satparṇam iva taror vapuḥ patanāt;
brahmī-bhūtasya yateḥ prāg eva tad cidagninā dagdham.

A leaf falling from the tree becomes dry; so the body of this knower of Brahman is burnt in the fire of knowledge before he becomes Brahman.

सदात्मनि ब्रह्मणि तिष्ठता मुनेः
पूर्णाऽद्वयानन्दमयात्मना सदा ।
न देशकालाद्युचितप्रतीक्षा
त्वङ्मांसविट्पिण्डविसर्जनाय ॥ 557

Sadātmani brahmaṇi tiṣṭhato muneḥ
pūrṇ'ādvay'ānanda-may'ātmanā sadā;
na deśa-kālādy'ucita-pratīkṣā
tvaṅ-māṁsa-viṭpiṇḍa-visarjanāya:

For the thoughtful who remains always in his own Self, Brahman — always filled with the one, eternal Blissfulness — there should not be any consideration whatever of time, place, or circumstance in giving up this body — this lump of skin, flesh, bones, and filth.

देहस्य मोक्षो नो मोक्षो न दण्डस्य कमण्डलोः ।
अविद्याहृदयग्रन्थिमोक्षो मोक्षो यतस्ततः ॥ 558

Dehasya mokṣo no mokṣo na daṇḍasya kamaṇḍaloḥ;
avidyā-hṛdaya-granthi-mokṣo mokṣo yatastataḥ.

The giving up of this body is not liberation, nor is the giving up of the Daṇḍa and Kamaṇḍalu (staff and water pot), but the breaking of the knots of the heart caused by avidyā is liberation.

कुल्यायामथ नद्यां वा शिवक्षेत्रेऽपि चत्वरे ।
पर्णं पतति चेत्तेन तरोः किं नु शुभाशुभम् ॥ 559

Kulyāyām atha nadyāṁ vā śiva-kṣetre'api catvare;
parṇaṁ patati cet tena taroḥ kiṁ nu śubh'āśubham.

In ditch or in river, in churchyard or in field — wherever the leaf may fall, what is that to the tree?

पत्रस्य पुष्पस्य फलस्य नाशवद्-
देहेन्द्रियप्राणधियां विनाशः ।
नैवात्मनः स्वस्य सदात्मकस्या-
नन्दाकृतेर्वृक्षवदस्ति चैषः ॥ 560

Patrasya puṣpasya phalasya nāśavat
deh'endriya-prāṇa-dhiyāṁ vināśaḥ;
n'aiv'ātmanaḥ svasya sadātmakasya
ānand'ākṛter vṛkṣavad asti c'aiṣaḥ.

Like the destruction of a leaf, a flower, or a fruit is the destruction of the body, senses, vital forces, mind, intellect, and all — but not of the Ātman of him who stays always in the ever-blissful state. He remains like a tree.

प्रज्ञानघन इत्यात्मलक्षणं सत्यसूचकम् ।
अनूद्यौपाधिकस्यैव कथयन्ति विनाशनम् ॥ 561

Prajñāna-ghana ity'ātma-lakṣaṇaṁ satya-sūcakam;
anūdyaupādhikasy'aiva kathayanti vināśanam.

The consolidation of consciousness is the distinguishing feature of the Ātman. That is true.

The upādhis that are generated from nescience die.

अविनाशी वा अरेऽयमात्मेति श्रुतिरात्मनः ।
प्रब्रवीत्यविनाशित्वं विनश्यत्सु विकारिषु ॥ 562

Avināśī vā are'ayam ātm'eti śrutir'ātmanaḥ;
prabravīty'avināśitvaṁ vinaśyatsu vikāriṣu.

"Oh, this Ātman is immortal." This is the declaration of the scriptures as to the immortality of the Ātman even in the midst of everything that undergoes change and dies.

Note: Pupil: What self-contradiction do you speak! Now you say it dies, and then it is deathless; now you say "oneness," and then we see so much variety. It is a strange contradiction.

पाषाणवृक्षतृणधान्यकडङ्कराद्या
दग्धा भवन्ति हि मृदेव यथा तथैव ।
देहेन्द्रियासुमन आदि समस्तदृश्यं
ज्ञानाग्निदग्धमुपयाति परात्मभावम् ॥ 563

Pāṣāṇa-vṛkṣa-tṛṇa-dhānya-kaḍaṅkarādyā
dagdhā bhavanti hi mṛdeva yathā tath'aiva;
deh'endriy'āsu-mana-ādi samasta-dṛśyaṁ
jñānāgni-dagdham upayāti parātma-bhāvam.

No, the stone, tree, grass, paddy, husk etc., when burnt, become one form — ashes; so the body, senses, vital forces, mind, and all other appearances, on being consumed in the fire of knowledge, become Brahman.

विलक्षणं यथा ध्वान्तं लीयते भानुतेजसि ।
तथैव सकलं दृश्यं ब्रह्मणि प्रविलीयते ॥ 564

Vilakṣaṇam yathā dhvāntaṁ līyate bhānu-tejasi;
tath'aiva sakalaṁ dṛśyaṁ brahmaṇi pravilīyate.

As the darkness (apparently separate) merges in the rays of the sun, so all the appearances subside in Brahman.

घटे नष्टे यथा व्योम व्योमैव भवति स्फुटम् ।
तथैवोपाधिविलये ब्रह्मैव ब्रह्मवित्स्वयम् ॥ 565

Ghaṭe naṣṭe yathā vyoma vyom'aiva bhavati sphuṭam;
tath'āiv'opādhi-vilaye brahma'aiva brahmavit svayam.

As when the pitcher is broken, the sky in the pitcher becomes one with the sky outside, so with the destruction of upādhis, the knower of Brahman becomes Brahman Himself.

क्षीरं क्षीरे यथा क्षिप्तं तैलं तैले जलं जले ।
संयुक्तमेकतां याति तथाऽऽत्मन्यात्मविन्मुनिः ॥ 566

Kṣīram kṣīre yathā kṣiptam tailam taile jalam jale;
samyuktam ekatām yāti tathā'ātmany'ātmavin muniḥ.

As milk poured into milk, oil into oil, and water into water mix up and become one, so the knower of Brahman (the contemplative) becomes one with Brahman.

एवं विदेहकैवल्यं सन्मात्रत्वमखण्डितम् ।
ब्रह्मभावं प्रपद्यैष यतिर्नावर्तते पुनः ॥ 567

Evam videha-kaivalyam san-mātratvam akhaṇḍitam;
brahma-bhāvam prapady'aiṣa yatir n'āvartate punaḥ.

In this way, the sage, attaining that oneness with Brahman which is free from the body — one, universal whole and the Absolute Reality — never comes back again.

Note: The Pupil: What do you say, "never comes back"? Where does he go? He must come back.

सदात्मैकत्वविज्ञानदग्धाविद्यादिवर्ष्मणः ।
अमुष्य ब्रह्मभूतत्वाद् ब्रह्मणः कुत उद्भवः ॥ 568

Sadātm'aikatva-vijñāna-dagdh'āvidyādi-varṣmaṇaḥ;
amuṣya brahma-bhūtatvād brahmaṇaḥ kuta udbhavaḥ.

He who comes back surely is not the Ātman. That is the upādhi. Recognizing his identity with Brahman always, and, that way, burning the seed of avidyā, he becomes Brahman. So how can there be any birth for Brahman?

मायाक्लृप्तौ बन्धमोक्षौ न स्तः स्वात्मनि वस्तुतः ।
यथा रज्जौ निष्क्रियायां सर्पाभासविनिर्गमौ ॥ 569

Māyā-kḷptau bandha-mokṣau na staḥ svātmani vastutaḥ;
yathā rajjau niṣkriyāyām sarp'ābhāsa-vinirgamau.

And again, what do you say? This bondage and liberation — they all belong to Māyā. Virtually they do not exist in the Ātman; as in the case of the rope — free from change — there is no coming or going of the snake super-imposed on the rope.

आवृतेः सदसत्त्वाभ्यां वक्तव्ये बन्धमोक्षणे ।
नावृतिर्ब्रह्मणः काचिदन्याभावादनावृतम् ।
यद्यस्त्यद्वैतहानिः स्याद् द्वैतं नो सहते श्रुतिः ॥ 570

Āvṛteḥ sad-asattvābhyāṁ vaktavye bandha-mokṣaṇe;
nāvṛtir brahmaṇaḥ kācid any'ābhāvād anāvṛtam;
yady'asty'advaitahāniḥ syād dvaitaṁ no
sahate śrutiḥ.

They may speak of bondage or freedom according to presence or absence of the covering entity. But again there can be no covering for Brahman, for want of a second. It is always uncovered. If you say there is any covering for Brahman, then you injure the scriptural truth of advaita. The śruti cannot bear duality.

The pupil is puzzling and puzzling.

बन्धञ्च मोक्षञ्च मृषैव मूढा
बुद्धेर्गुणं वस्तुनि कल्पयन्ति ।
दृगावृतिं मेघकृतां यथा रवौ
यतोऽद्वयाऽसङ्गचिदेतदक्षरम् ॥ 571

Bandhaṁ ca mokṣaṁ ca mṛṣ'aiva mūḍhā
buddher guṇaṁ vastuni kalpayanti;

dṛg'āvṛtiṁ megha-kṛtāṁ yathā ravau
yato'advay'āsaṅga-cid'etat akṣaram.

(I will show you an example:) This bondage or liberation — both of them are false, the qualities of the intellect. Fools attribute them to the Ātman, as we impute to the sun the covering of the eyes by the clouds; because the Ātman is One without a second — unattached, uniform, unconscious, unchangeable.

अस्तीति प्रत्ययो यश्च यश्च नास्तीति वस्तुनि ।
बुद्धेरेव गुणावेतौ न तु नित्यस्य वस्तुनः ॥ 572

Ast'īti pratyayo yaś ca yaś ca nāst'īti vastuni;
buddher eva guṇāv'etau na tu nityasya vastunaḥ.

"This exists" or "This does not exist" are the two qualities of the intellect. Really, they do not exist in the Ātman, which is beyond them both.

अतस्तौ मायया क्लृप्तौ बन्धमोक्षौ न चात्मनि ।
निष्कले निष्क्रिये शान्ते निरवद्ये निरञ्जने ।
अद्वितीये परे तत्त्वे व्योमवत्कल्पना कुतः ॥ 573

Atas tau māyayā kḷptau bandha-mokṣau na c'ātmani;
niṣkale niṣkriye śānte niravadye nirañjane;
advitīye pare tattve vyomavat kalpanā kutaḥ.

Therefore, these two — bondage and freedom — are in Māyā and not in the Ātman, which is partless, actionless, quiet, free from impurities, spotless, without defect, and stainless. How can

there be any imagination in Him who is non-dual, supreme, and universal like the sky?

न निरोधो न चोत्पत्तिर्न बद्धो न च साधकः ।
न मुमुक्षुर्न वै मुक्त इत्येषा परमार्थता ॥ 574

Na nirodho na c'otpattir na baddho na ca sādhakaḥ;
na mumukṣur na vai muktaḥ ity'eṣā paramārthatā.

There is no birth nor death, neither bondage nor aspirant, neither one desirous of liberation nor one liberated. This is the ulimate Truth.

सकलनिगमचूडास्वान्तसिद्धान्तगुह्यं
परमिदमतिगुह्यं दर्शितं ते मयाद्य ।
अपगतकलिदोषं काामनिर्मुक्तबुद्धिं
स्वसुतवदसकृत्त्वां भावयित्वा मुमुक्षुम् ॥ 575

Sakala-nigama-cūdā'svānta-siddhānta-guhyaṁ
param idam ati-guhyaṁ darśitaṁ te may'ādya;
apagata-kali-doṣaṁ kāma-nirmukta-buddhim
sva sutavad asakṛt tvāṁ bhāvayitvā mumukṣum.

I have shown you today the secret of the highest decision of all the scriptures and my own realization. This is supreme and most mysterious indeed. Thou, too, must speak this unto one who is desirous of liberation, convinced that he has fulfilled all his duties and is bereft of all defects — whose mind has become free from all desires.

इति श्रुत्वा गुरोर्वाक्यं प्रश्रयेण कृतानतिः ।
स तेन समनुज्ञातो ययौ निर्मुक्तबन्धनः ॥ 576

Iti śrutvā guror vākyaṁ praśrayeṇa kṛt'ānatiḥ;
sa tena sam-anujñāto yayau nirmukta-bandhanaḥ.

Hearing this word of the Master and bowing down to him with all reverence, with his permission and blessing, the disciple departed, free from all bondage.

गुरुरेव सदानन्दसिन्धौ निर्मग्नमानसः ।
पावयन्वसुधां सर्वां विचचार निरन्तरः ॥ 577

Gurur eva sadānanda-sindhau nirmagna-mānasaḥ;
pāvayan vasudhāṁ sarvāṁ vicacāra nirantaraḥ.

And the Master too, with his mind always merged in the ocean of bliss, went away in order to purify the world.

The Four-fold Criteria

इत्याचार्यस्य शिष्यस्य संवादेनात्मलक्षणम् ।
निरूपितं मुमुक्षूणां सुखबोधोपपत्तये ॥ 578

Ity'ācāryasya śiṣyasya saṁvāden'ātma-lakṣaṇam;
nirūpitaṁ mumukṣūṇāṁ sukha-bodh'opapattaye.

Thus the realization of the Ātman is established in the form of a dialogue between Master and disciple for the easy realization of those who are desirous of liberation. This teaching is God-like indeed.

हितमिदमुपदेशमाद्रियन्तां
विहितनिरस्तसमस्तचित्तदोषाः ।

भवसुखविरताः प्रशान्तचित्ताः
श्रुतिरसिका यतयो मुमुक्षवो ये ॥ 579

Hitam idam upadeśam ādriyantāṁ
vihita-nirasta-samasta-citta-doṣāḥ;
bhava-sukha-viratāḥ praśānta-cittāḥ
śruti-rasikā yatayo mumukṣavo ye.

May those who have been absolved from all the impurities of their hearts by the performance of their duties, who have ceased to find pleasure in sense enjoyments, whose minds have become pacified, who take delight in the spirit of the scriptures, who have control over the senses, who desire liberation — may they take delight in it. Surely this teaching is God-like indeed.

In Praise of the Text

संसाराध्वनि तापभानुकिरणप्रोद्भूतदाहव्यथा-
खिन्नानां जलकांक्षया मरुभुवि भ्रान्त्या परिभ्राम्यताम् ।
अत्यासन्नसुधाम्बुधिं सुखकरं ब्रह्माद्वयं दर्शय-
त्येषा शङ्करभारती विजयते निर्वाणसंदायिनी ॥ 580

Saṁsār'ādhvani tāpa-bhānu-kiraṇa-prodbhūta-dāhavyathā-
khinnānāṁ jala-kāṅkṣayā marubhuvi bhrāntyā paribhrāmyatām;
atyāsanna-sudh'āmbudhiṁ sukhakaraṁ brahm'ādvayaṁ darśayat
yeṣā śaṁkara-bhārātī vijayate nirvāṇa-sandāyinī.

For those who are suffering very much from the effect of the heat of the sun's rays on the road of this world, wandering in the desert in the expectation of water — weary — this book is the nearest ocean of nectar (very pleasant) that shows the non-dual Brahman. May the instruction of Śaṅkara, which is the way to the bliss of Nirvāṇa, be successful.

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ग्राहं दारुधिया धृत्वा नदीं तर्तुं स गच्छति ॥

One who wants to gratify the body and still see the Ātman, is like the man who takes hold of a crocodile to cross a river, thinking it is a log, and is thus destroyed.

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ISBN 81-7120-405-8
Vivekacūḍāmaṇi Rs. 30. 00